

MOST UP-TO-DATE CALENDAR IN NEW ENGLAND!

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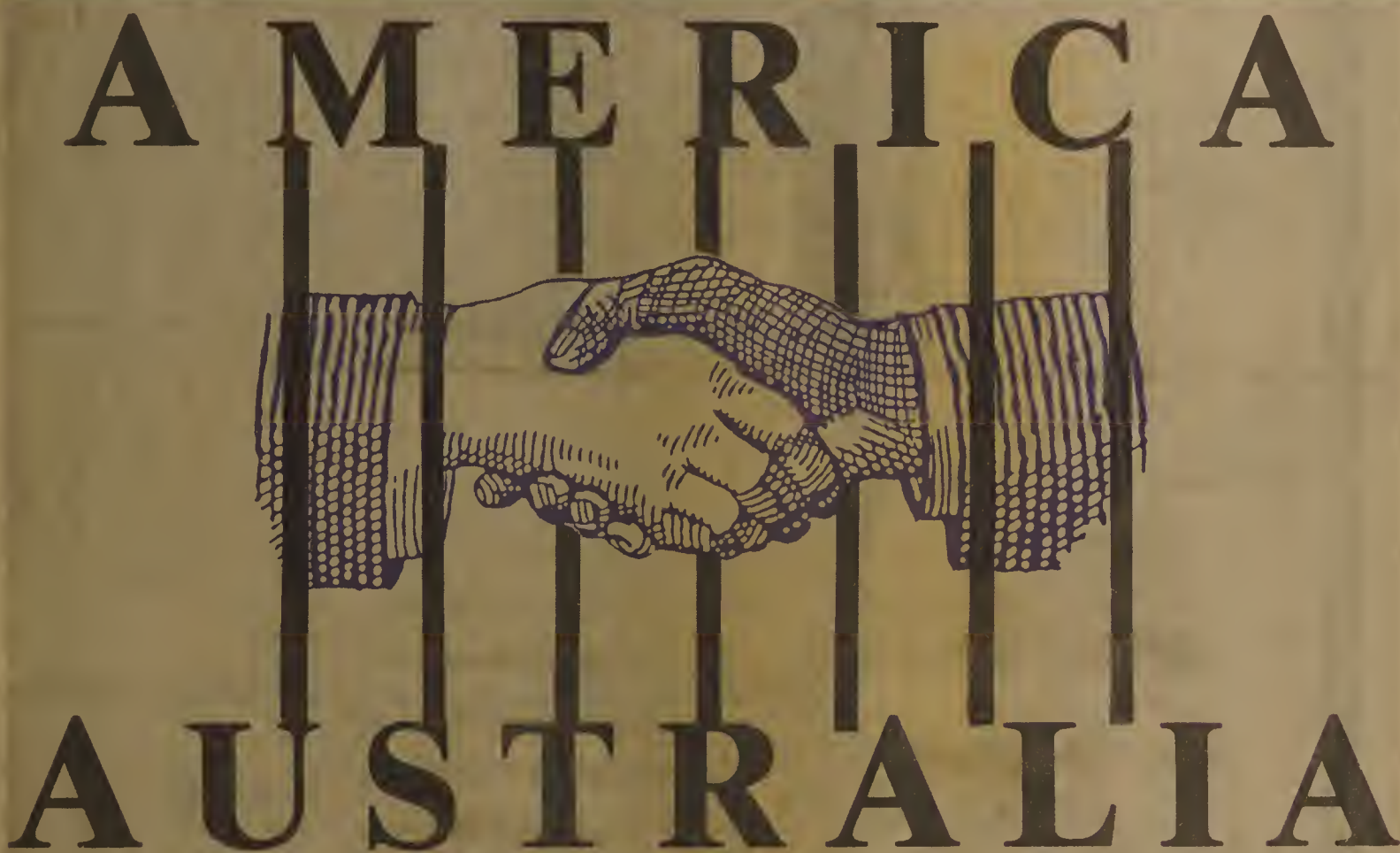
Dec. 31, 1983 and Jan. 7, 1984

60¢

# Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

BIPAD: 65498



## *Inside Prison and Out: Mutual Support*

*However difficult it may appear to be, support groups for gay prisoners are important and necessary if we are in earnest about building the gay movement and a sense of solidarity. They're going to come out some day and will, like all of us, remember who treated them as invisible and who didn't.*

*"Like most categories of 'criminals' many of them are unskilled, low income workers. Few gay prisoners were active in the gay movement before their arrest or knew anything about organisations other than the bars." They see the 'gay community' as a white and middle class thing.*





# GayCommunityNews

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Dec. 31, 1983 and Jan. 7, 1984

## Michigan House to Consider Gay Rights Bill

By Eric Gabriel

LANSING, MI — A bill which would ban discrimination on the basis of sexual orientation in the state of Michigan has cleared its first hurdle. On December 1, the House Judiciary Committee voted 8-3 to pass the measure, HB 5000, out of committee to the House of Representatives for consideration. An amendment to the state's 1977 Elliott-Larsen Civil Rights Act, the bill would guarantee equal access in education, employment, housing and public accommodations for Michigan's estimated one million lesbians and gay men.

The measure faces stiff opposition in the House, but Rep. James Dressel, its sponsor, was optimistic after the vote. Dressel, a Republican who represents a conservative district in Western Michigan, is up for reelection in 1984 and some say that his sponsorship of the bill might hurt his chances in the race. But amid a throng of supporters outside the Judiciary Chamber, Dressel seemed impervious to defeat.

If HB 5000 becomes law, Michigan would be the second state in the nation to have a lesbian and gay civil rights law on the books. Wisconsin enacted such a law in 1982. The struggle to secure legislation for Michigan began in November, 1982 when Henry Messer, a long-time activist first involved in New York's Mattachine Society, urged the

Michigan Organization for Human Rights (MOHR) to take up the issue. In past years, MOHR has worked for abortion rights and passage of the ERA.

"We didn't have any money but I convinced them to hire someone to work for the bill," Messer said. Experienced legislative aide Richard "TJ" Anthony soon joined MOHR and is now its director and Michigan's first full-time gay rights lobbyist. Working with him is Susan Green who comes to MOHR from the Gay Rights National Lobby (GRNL).

The tone of the Judiciary Committee hearing was predictable, considering a phalanx of bible-toting opponents countered by sympathetic clergy, psychologists and educators. "I love homosexuals," was the refrain heard several times from the religious opposition.

A surprisingly supportive statement was offered by a man representing the Christian Reformed Theological Seminary. The Christian Reformed Church, influenced by the tenets of Calvinism, is a staunchly conservative body especially strong in Dressel's district.

"The Church must extend refuge to all people," the representative said, noting that lesbians and gay men have spent years "suffering in silence." His remark seemed an appropriate response to the

woman overheard in the lobby who lamented that "the homosexuals used to be ashamed of being that way but not any more."

One minister testifying against the bill drew a parallel between the laws of God and civil laws to show that both are equally true and unchanging. A black member of the committee reminded him that if such were the case he would still be picking cotton, since American lawmakers have historically used the bible to justify racism and sexism. The packed chamber broke into applause.

Dressel has received little support from Republicans. The executive committee of the Republican Party in Dressel's home district passed a resolution disassociating itself and other party members from Dressel's initiative, although not outrightly condemning the bill itself. Moral Majority groups in the area have attacked him. The editorial support from the local newspaper may be inadequate to help Dressel in his fifth term in office, whose stance on gay rights has been likened to political suicide.

When asked about the paradox of a Republican supporting a gay rights bill, Dressel replied, "The Republican Party has always come out strongly to protect the private lives of citizens. It has been wrong not to support gays in the same way." Dressel's stance on the issue

of lesbian and gay rights is in accordance with a strong record of civil rights advocacy in the Michigan legislature.

Co-sponsor Perry Bullard has a similar reputation as a backer of liberal causes although, as a Democrat from Ann Arbor, one of the most liberal districts in the state, Bullard has experienced less backlash. Ann Arbor has enacted an ordinance protecting lesbians and gay men from discrimination, as have East Lansing and Detroit.

Susan Green spoke of the importance of getting HB 5000 into law, not only for its legal benefits for the lesbian and gay community in Michigan but also for the way it has brought the community closer together. "The fight to get HB 5000 passed has been a real grassroots movement," she said of the months preceding the December 1 vote.

MOHR Director Anthony has put much effort into this coalition. This philosophy was reflected in a statement made by the Detroit-based Lesbian Sisters Build a Network, which made a critical link between feminism and lesbian/gay rights.

The bill has forged links with other communities as well. Both Michigan members of the Congressional Black Caucus, Reps. John Conyers and George Crockett, support the bill as does Council 25 of the American Federation of State, County and Municipal Employees Union. "The AFSCME pro-HB 5000 resolution passed unanimously," said union representative Bill Allgeyer at the hearing.

Dressel himself has stressed repeatedly that the implication of a lesbian and gay civil rights bill go

*Continued on page 7*

## Boston Releases Gay Study

By Larry Goldsmith

BOSTON — Mayoral liaison Brian McNaught and Deputy Mayor Micho Spring appeared at a city hall press conference on December 15 to announce the results of The Boston Project, "an unprecedented year-long study on how the city can better meet the needs of gay and lesbian citizens."

Based upon the results of 6000 surveys and over 1000 pages of spoken testimony from lesbians and gay men and city officials, the 74-page Boston Project "Executive Summary" offers a set of 200 recommendations to the mayor in a variety of areas of concern to the local gay community. According to the summary, four "core recommendations" were cited most often by project participants:

- "in-service training for all key [city] personnel on the needs of gay and lesbian citizens";
- appointment by the mayor of gay men and lesbians to positions in city government;
- introduction and advocacy of a city human rights ordinance that would include protections on the basis of sexual preference;
- assistance from the mayor in finding "a safe and accessible Community Center."

The report also calls for the outgoing administration of Mayor Kevin White to ensure that the recommendations are passed on during the transition process to Mayor-Elect Ray Flynn's administration. Mayoral liaison McNaught, in a cover letter accompanying the report, recommends "strong encouragement" to the incoming administration to retain the position of liaison and have organizers of the transition process attend a briefing by McNaught on the project recommendations.

In addition to the four "core recommendations," three other issues were raised as "priority items":

- the two-fold problem of anti-gay violence and homophobic response by the police department to the victims of such violence;
- the need for organized efforts by city health facilities to deal adequately with the incidence of

AIDS in Boston;

- the need for sex education in the Boston Public Schools "so that young people can learn about homosexuality in the context of a wholesome approach to sexuality in general."

A demographic survey was sent during June-August 1983 to 6000 lesbians and gay men residing in the city of Boston. The questionnaires asked for characteristic information, such as age, income, sex and race, and also solicited information regarding specific instances of discrimination in employment, housing and services by city government and private business.

In addition to the surveys, panels comprising lesbians, gay men and city officials, heard testimony from project participants in the areas of Police and Community Relations, Human Services (Youth, Handicapped and Elderly), Health and Hospitals, Women's Concerns, People of Color, Education, Penal Institutions, Artists, and Neighborhoods. Panelists in each area then met and compiled lists of recommendations to be included in the final comprehensive report.

"The results of the survey," according to McNaught, "provide us with the first documented evidence of discrimination based upon sexual orientation in the city. The transcripts [of panel testimony] represent not only an articulation of issues and needs but consensus among citizens and government representatives on how those issues and needs effectively can be addressed."

McNaught estimated that the year-long project cost \$50,000 in city funds, including salaries and expenses.

A "media advisory" put out by the Mayor's Office of Communications to announce the press conference indicated that McNaught and Mayor Kevin White would present the report to the press. Deputy Mayor Micho Spring, however, arrived in White's place and announced that the mayor would be "about an hour late." White never arrived.

## Gay Man in California Granted Survivor Benefits

By Christine Guilfoyle

LOS ANGELES — In what may be the first case of its kind, a California man, Earl H. Donovan, has been awarded \$25,000 in survivor benefits following the death of his lover, Thomas J. Finnerty, Jr.

Finnerty, a former deputy district attorney in Los Angeles County, lived with Donovan for 27 years until his death by suicide in 1976. The California Workers Compensation Appeals Board, in awarding the benefits, overturned a 1978 ruling which held that a gay lover could not qualify as a "good faith" dependent and therefore was not entitled to benefits.

In its ruling, the Appeals Board said that the main issue was whether Donovan was the dependent of Finnerty. In discussing this dependency, the Board said that there was clearly such a relationship. Charles Glassman, Donovan's attorney, said "Finnerty [worked] as deputy district attorney and Donovan lived off [Finnerty's] salary."

In his arguments before the Board, Glassman cited the California Supreme Court's ruling in the celebrated "palimony" case involving actor Lee Marvin and his liver, Michele Triola Marvin. Glassman told GCN, "The trial judge [in the Marvin case] thought that Miss Triola should get something for giving up a few good years of her life. The California Supreme Court in that case used the phrase 'changing mores.' I got the court to adopt that language out of the Marvin case."

The Appeals Board agreed, ruling that homosexual relationships had to be given the same credence that unmarried straight people get

and that the primary issue was whether Donovan was Finnerty's dependent. Glassman told GCN that Donovan had "stayed home, he did the shopping and took care of the house. He gave up independent pursuits of his own. It was a long-term relationship, over 20 years together. It wasn't a case of collusion where one man was trying to move in on account of the death benefits. It was quite the opposite."

The Board also ruled that Finnerty's death was a result of injury sustained by work-induced stress. Glassman, who had acted as Finnerty's attorney in getting a disability awarded, said, "As a prosecuting attorney, he dealt with serious crimes. Even relatives of defendants were phoning in, threatening his life, and things like that. Eventually, it immobilized him to the point where he couldn't function as an attorney. He went out on disability in 1973. We went to litigation to get him first temporary and then permanent disability and continued medical treatment. It ended in 1975 with an award of 100 percent disability. After that period ended, he struggled for a year with himself and finally committed suicide."

Asked by GCN if the Board's ruling could be a precedent for gay people, Glassman said that because it is the first case of its kind, it is, of itself, a precedent. However, the applicability has its limits. "The only time that [a lover] is involved is if the injury is fatal. That party would come in for dependency benefits. Up to this point, you had to have a marriage."

In commenting on the case for GCN, Leonard Graff of the Gay Rights Advocates in San Francisco told GCN, "It's an important first step in that it symbolizes what we hope will be a change in terms of recognizing the legitimacy of our relationships. [Although in this case the relationship didn't get full] recognition for what it was, it is a big step forward in the sense that it's a step in the right direction because it's providing for somebody who, because of the nature of the relationship, would not be provided for otherwise."

The ruling will not effect cases where an inheritance is involved and there is no will, nor will it allow a partner in an unmarried couple to bring wrongful-death civil action. The ruling relates only to worker's compensation cases which operate on dependency rules rather than on the basis of legal inheritance rights.

Glassman said that \$25,000 awarded to Donovan represents the maximum allowable under worker's compensation rules. The amount is based on the maximum amount allowable at the time of the "injury," which was 1973 when Finnerty's psychological incapacitation forced him from his job.

According to Glassman, Finnerty was about 60 years old at the time of his death. Donovan is now the head of the Gay Rights Section of the ACLU in Los Angeles, according to Glassman. GCN was unable to reach Donovan for comment.

— filed from Boston



# News Notes

## quote of the week

"The '80s is the decade of the family and [Gov. Mario] Cuomo is a relic of the radical '60s who will discredit the Democratic Party in the eyes of middle America."

— Rabbi Yehudi Levin of the Family Defense Coalition.

"The [Family Defense] Coalition's position represents intellectual and spiritual constipation. Thank God the Governor won't listen to them. No sane man would."

— Rabbi Balfour Brickner

Levin and Brickner were on opposite sides of the debate concerning Gov. Cuomo's executive order banning discrimination by New York state against gay men and lesbians. Their comments appeared in the New York *Native*, Issue 79. Levin and his rabidly homophobic Family Defense Coalition have demanded that the Democratic Party not consider Cuomo for a keynote speaker at their 1984 convention. Further, the Coalition has asked the party to abandon plans to hold the convention in San Francisco. Levin said, "We fear, God knows, what [the Democrats are going to do to our families this summer surrounded by 5000 homosexual militants.]"

## nursing home to admit aids patient

BROOKLYN, NY — A Baptist nursing home announced on Dec. 5 that it would admit an AIDS patient, thus becoming the first New York City area nursing home to do so, according to the New York *Times*.

Both public health authorities and a spokesperson for the AIDS hotline of the Gay Men's Health Crisis regarded the decision as significant. Barry Davidson of GMHC called the development "fantastic." He said, "Up to now, it's been impossible to get any nursing home to accept an AIDS patient."

The nursing home is part of the Baptist Medical Center, associated with the American Baptist Churches. Director Thomas J. Byram said the medical center doors would be opened to AIDS patients because "it was the right thing to do and because there was a need to do it."

## mississippi rejects two gay groups for non-profit status

JACKSON, MS — Two gay groups have been rejected for non-profit status by the Mississippi attorney general's office recently, according to the Washington *Blade*.

The Mississippi Gay Alliance and Parents and Friends of Lesbians and Gays both applied for non-profit status and both have received letters dated Nov. 30 denying their requests from the special assistant attorney general Richard Allen.

Allen quoted the Mississippi sodomy law, claiming that approval "would ostensibly give official legal status to an organization dedicated on its face to subverting this criminal statute."

Allen's letters were written for governor-elect Bill Allain, who was heavily queerbaited during this fall's campaign for the gubernatorial seat. Allain, currently the state's attorney general, denied charges that he had sex with black male transvestites.

Eddie Sandifer, active in both groups, said the organizations had decided to wait until after the election to pursue their non-profit status because of the tense campaign. Sandifer said there was "no excuse" for the rejections. If attempts to reverse the decisions out of court fail, a lawsuit will be filed on behalf of both groups.

## gay/lesbian physicians meet

NEW YORK — Over 200 physicians and medical students attended the scientific meeting of the American Association of Physicians for Human Rights (AAPHR) at Beth Israel Medical Center Nov. 11-13. The meeting, co-sponsored by the New York Area Physicians for Human Rights, included the fall meeting of the board of directors of the national organization for gay/lesbian physicians and medical students.

As a group, AAPHR affirmed its commitment to press for the confidentiality of AIDS patients in research, either private or government funded. The name or social security number of patients or research subjects should not be forwarded to any research agency, AAPHR resolved at its meeting.

The 1984 AAPHR scientific meeting will be held in Chicago, Aug. 22-25. For more information, contact AAPHR at PO Box 14366, San Francisco, CA 94114.

## st. louisans honor their own

ST. LOUIS — The St. Louis Gay and Lesbian Community Service Organization (STLGLCS) held its first annual awards banquet on Dec. 9. Active members of the group were honored at the banquet as well as local organizations which have made substantial contributions to the community. A history of the Community Service Organization was presented. STLGLCS is an umbrella organization made up of the Gay and Lesbian Hotline, the Gay and Lesbian Prideline and the Community Liaison for Education and Research.

## first national publication for women of color planned

DURHAM, NC — Plans are underway to publish the first national newspaper for women of color. A flyer announcing the expected fall 1984 arrival of *Between Our Selves* identifies the paper as by, for and about women of color. The flyer reads, "It is for feminists. It is for womanists."

Organizers seek financial contributions of any size, mailing lists, office equipment and production materials. Also needed are distributors, correspondents, graphic artists and photographers. To contact the paper, write to: *Between Our Selves*, P.O. Box 3277, Durham, NC 27705.

## democratic delegates committee formed in boston

BOSTON — A Committee to involve gay men and lesbians in the selection of Massachusetts delegates to the 1984 Democratic National Convention was formed on Dec. 11 by the Boston Lesbian/Gay Political Alliance and the Cambridge Lesbian and Gay Alliance.

Members will work with the Massachusetts Gay Political Caucus and the Massachusetts chapter of the National Organization for Women to recruit openly gay men and women to seek positions on candidate's slates. Efforts will focus on the Congressional districts of Reps. Tip O'Neill, Joseph Moakley and Brian Donnelly.

Anyone interested in this project is invited to attend the next committee meeting on Jan. 8 at 3:00 p.m. in Room 2 of the Harvard Law School's International Legal Studies Building. Party caucuses will be held on Sunday, Feb. 5. For more information, call Ben Schatz at 266-6139 or Jonathon Handel at 864-3280 evenings.



## tampa drag queens take it to the streets

TAMPA — Four leading performers in a Las Vegas-style drag show staged a walkout and called for a boycott of the nightclub where they perform, according to *The Weekly News* of Miami. The performers led other cast members in a walkout before the final show on Nov. 30 after the club's management announced a \$15 dollar a week pay cut.

The female impersonators, members of the cast of the El Goya Show Troupe, picketed outside the El Goya bar and reduced the club's normal 200-plus Thursday night crowd to about 20 people. Spokesperson Gilda Golden said, "It was the straw that broke the camel's back. . . . We decided that we who work the stage as female impersonators be treated as human beings and professional performers instead of being treated like queers and mindless queens."

Three of the four walkout leaders were dismissed from the club by management and banned from entering the premises. The remaining walkout leader and the other performers returned to the El Goya stage because they were worried about their financial situations.

The three who were fired from the club have vowed to remain on the picket line until they are rehired. Entertainers at the club are paid about \$150 per week and required to work 8 to ten shows and at least three rehearsals each week.

## wilmington gay center blocked

WILMINGTON, DE — This city's Department of Licenses and Inspections ruled on Nov. 29 that the Gay and Lesbian Alliance of Delaware (GLAD) may not operate a community center in a mid-town neighborhood, according to *Glad Tidings*, the group's newsletter. A spokesman for GLAD has vowed his group will appeal the decision.

Ivo Dominguez and the group's lawyer, Mary C. "Mimi" Boudart, have accused city officials of considering economic factors not mentioned in the zoning code to reach a decision. Specifically, they say that departmental documents indicate that officials considered the economic impact of the center on surrounding residential property values and also considered the proximity of the newly-built headquarters of Hercules, Inc., one of the city's premier development projects. The presumption was that the gay/lesbian community center would have a negative impact on the property values of neighboring homes and would somehow negatively affect Hercules.

City officials have countered, saying economic impact was just "one of the factors" considered. Michael A. DiEleuterio, deputy commission of the licensing department said that although the R-3 zoning of the area allows "public community centers," the GLAD center project was disqualified because it would serve a specific group and could not be considered a "public institution."

Other such community centers which are considered public institutions and are allowed to operate in the neighborhoods are the Latin American Community Center and St. Anthony's Community Center. DiEleuterio said those centers are allowed because they are intended for use by neighborhood residents only.

Dominguez said the GLAD center will be open for use by anyone — gay or straight — who wants to participate in center activities.

A hearing to appeal the ruling will be held on Jan. 25. In the meantime, GLAD continues to plan for the opening of the center, which will house a coffeehouse, offices and a telephone hotline operated by GLAD.

## carding bills passed in atlanta

ATLANTA — The City Council here last month passed several measures which prohibit the city's bars from requesting more than one piece of identification from patrons, according to the Washington *Blade*. The Atlanta chapter of Black and White Men Together lobbied for passage of the bills.

The legislation also requires that establishments which require a membership fee or a cover charge post a large sign specifying amounts and terms. Violators face possible suspension or revocation of their licenses.

## house report criticizes governmental response to aids

WASHINGTON — A House of Representatives subcommittee has issued a report which is highly critical of the government's response to the AIDS crisis and subsequent health emergency. The Inter-governmental Relations and Human Resources Subcommittee released a 36-page report, detailing several faults they found with the Reagan administration's response to AIDS and making several recommendations for improvement of the administration's efforts.

Among the criticisms made by the subcommittee are: The administration failed to make any requests for additional funding for the Public Health Service (PHS) until May, 1983, despite the fact that PHS officials were aware of the need for more money at the end of 1981; The Public Health Service is not able to quickly respond to health emergencies without diverting funds from other programs; Inadequate funding has undermined the PHS's ability to conduct surveillance, epidemiologic and laboratory research activities; National Institute of Health research funds have been unnecessarily delayed; And the Department of Health and Human Services has not adequately planned or coordinated the federal response to the crisis.

The subcommittee made three recommendations to improve the government's response. They are: Funding of the Public Health Emergency Act which was created by Congress to speed up the response time to health emergencies, but has not yet been funded; The National Institutes of Health should award research grants more quickly; An independent expert panel should be convened to recommend a comprehensive strategy of the federal response to AIDS.

The subcommittee is chaired by Rep. Ted Weiss (D-NY) and its report is the result of testimony taken at public hearings on the government's response to AIDS held this past August.



# New York Groups Counter AIDS Hysteria

By Bob Nelson

NEW YORK — One of the trying problems facing the gay community in the AIDS crisis has been the public's ignorance of AIDS and how it is transmitted. Sensationalist media accounts earlier this year about everything from mosquito bites to contaminated garbage added yet another element to the public's fear of gay men: that they might be carriers of AIDS as well as carriers of guiltless sexuality.

The result has been a new wave of anti-gay sentiment and sporadic instances of discrimination against men with AIDS. Some of the latter have included the case of a Denver policeman who ran away from a gay man with AIDS who reported a burglary, several San Francisco television technicians who refused to enter the same room with an AIDS patient who was to be interviewed on a talk show and a

Manhattan researcher who was threatened with eviction from his office because he treats men with AIDS. AIDS patients in hospitals have sometimes been left to clean up their own excrement and feed themselves from food trays left outside their rooms.

There has been some progress made since these earlier incidents, in large part due to the efforts at public education being made by a variety of groups. In New York, the Gay Men's Health Crisis maintains the highest visibility in educating the public, the at-risk population and health professionals. The director of the education program, Frederico Gonzalez, is the former director of bilingual education for the Bronx division of the city's public school system; his speaker's bureau commonly makes 10 to 15 presentations each month to community

groups, gay groups and health care workers around the state.

The city health department also has a team of epidemiologists available to make presentations, and the Health and Hospitals Corporation which runs the city's public hospitals is developing staff education programs. An AIDS Institute is being set up to educate the public at large through public service messages in the local media. And several unions of hospital workers, including District 1199 of the National Union of Hospital and Health Care Employees and District Council 37 of the American Federation of State, County and Municipal Employees, are pursuing efforts to educate union members in hospitals and prisons, where institutional prejudice has been a problem.

A second important source of information are the public forums and conferences at which new developments on the disease, its prevention and its impact on the

public are discussed. The National Association of Social Workers has sponsored at least two such conferences recently, in Washington and New York, and the Gay Men's Health Crisis has workshops and symposia on various aspects of the disease every three to four months. Such education efforts, providing individuals who can answer questions and help people talk out fears, have in part eased apprehensions among at-risk groups, hospital workers and the public, with some notable exceptions.

At one of the GMHC conferences on Nov. 5, the keynote speaker was Dr. Keith Block, an expert on macrobiotics. Block maintained that he'd been able to cure a variety of ailments, from prostate infections and diabetes to colitis and kidney stones with simple changes in diet. "I'm also counseling a patient with AIDS and his T-cell reverse ratios are improving and approaching a normal level," said Block.

Yet there is considerable caution

among medical researchers in advocating such courses of treatment. "I have a patient who spent \$150 a week on macrobiotic diet and he's still dying," said one AIDS researcher who preferred anonymity.

Rodger McFarlane, Executive director of GMHC, commented, "The audience was more sophisticated than Dr. Block realized and I think he failed to appraise them properly and put things in context." Several participants wondered why there had been no time for a question and answer session.

Because macrobiotics as a course of treatment for AIDS is a controversial and unproven treatment, the inclusion of a keynote speech hailing its merits is questionable in a public forum on AIDS. And while there is little consensus on appropriate treatment, there is likewise little consensus on appropriate education on the topic of AIDS.

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## A Pro-Choice Peek At the Opposition

By Stephanie Poggi  
and Susan Arnett

ANDOVER, MA — On November 5, we attended, incognito, the annual Massachusetts "pro-life" convention at the Sheraton Hotel here. Two familiar faces greeted us at the registration desk: The woman who heads up the B.U. Students for Life and a man who harasses women seeking abortions at the Charles Circle clinic. More recently, we had seen the man leafletting in support of the invasion of Granada at a pro-Reagan rally in Harvard Square. A little nervous about being revealed as infiltrators before the show had even begun, we darted through approximately 100 milling right-to-lifers in the lobby, passing by portraits of teary-eyed infants, one quarter-inch tie clips in the shape of fetal feet, and photographs of pregnant women gazing lovingly at their bellies. At the back of the lecture hall, we sat with our chins to our chests and hoped we looked inconspicuous.

The opening remarks took us by surprise. John Day, president of Massachusetts Citizens for Life, welcomed any "members of the opposition" who might be present and encouraged us to pay attention and to try to learn something.

Although we later overheard a whispered reference to "the two spies," had a run-in with the Reagan fan, and were asked by another man whose payroll we were on, we sat back, pulled out our note pads and started scribbling.

The convention, picketed by members of the Reproductive Rights Action Group (RRAG) and the International Socialist Organization (ISO), is sponsored by the Massachusetts Citizens for Life (MCFL), which has fifty chapters and works through 300 parishes and local Knights of Columbus groups. Although MCFL claims to be non-sectarian, discussion at this convention assumed a Catholic audience. The group also sponsors a pro-life "hotline"; call 926-5433 for a daily update on "pro-life" news.

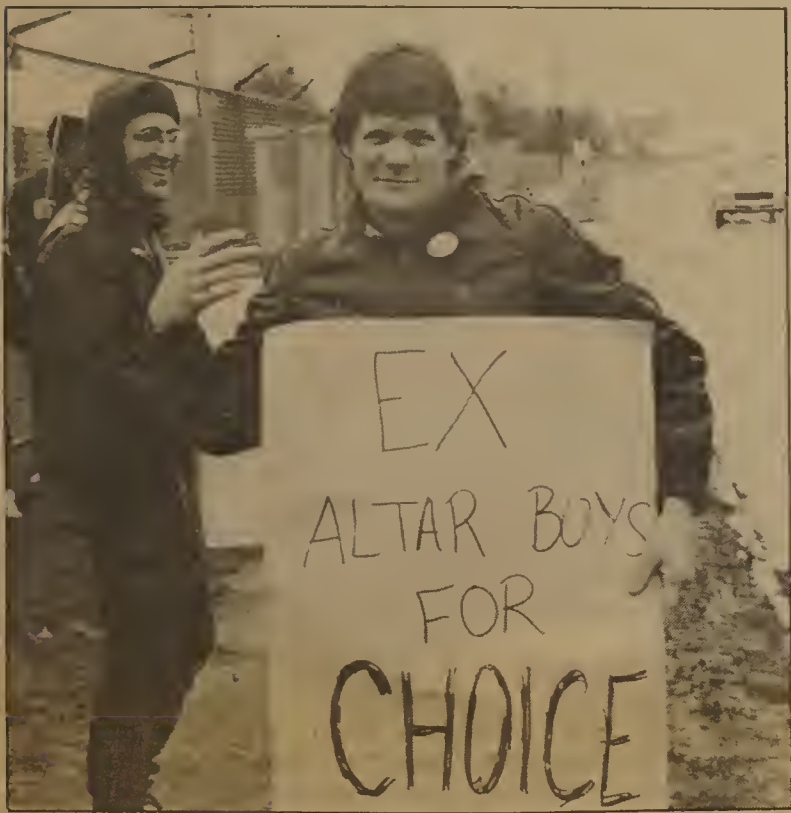
It's striking that one of the primary pro-life concerns is a lack of involved men. As a male chapter president from Dedham complained, "Almost everyone in our group is female!" Women constitute the overwhelming majority of right-to-lifers in Massachusetts and in the country. Women exploited by Abortions

(WEBA) is a relatively new pro-life group that claims affiliates in thirty-four states and 10,000 members. It is composed of "women who have had abortions and regret them." Massachusetts WEBA concentrates on harassing women at the Planned Parenthood abortion clinic in Worcester — what they call "sidewalk counseling." This group feeds on the shame of its members. As one of the WEBA sidewalk counselors admitted, "They call us the guilt-trippers."

The most frightening discussion of the day was "Youth and the Pro-life Movement — What You Can Do." This panel of teachers and family planning workers outlined methods of reaching young people before the pro-homosexuality and pro-perversion abortionists. Primary vehicles are pro-life sponsored sex education programs, a pro-life horror film series in local churches, and periodic massive donations of pro-life material to school libraries. Parents were also encouraged to run for library and school boards.

Citing their success in all but two of the schools in Berkshire

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A convert to choice.

## Gay Men Included Flynn Appoints Rights Committee

By Larry Goldsmith

BOSTON — Three gay men have been named to the "Civil Rights and Minority Affairs Task Force" of the transition committee working to pave the way for Mayor-Elect Ray Flynn, who will replace Mayor Kevin White on January 2.

Boston attorney Fred Mandel, an employee of the state department of education who has worked for the Massachusetts Commission Against Discrimination (MCAD) and Gay and Lesbian Advocates and Defenders (GLAD), will act as one of three co-chairs of the task force. Don Babets, a community activist who served as the gay liaison for former state senator Bill Owens and worked on the campaign of openly gay city councillor-elect David Scondras, will join Tim McFeeley, treasurer of the Boston Lesbian and Gay Political Alliance and a past president of the Bay Village Neighborhood Association, alongside eleven other members of the task force.

According to Mandel, the task force, which had its first meeting on December 20, will review affirmative action and contract compliance policies of the city. It will also consider preliminary plans for the introduction of a comprehensive human rights ordinance that includes protections based on sexual preference.

"We're hoping that we'll be making very specific proposals," Mandel told *GCN*. "We're going to try and get the human rights ordinance done quickly so that we

can go into affirmative action issues, which may get very, very complex."

Mandel noted that although lesbians and gay men are not, strictly speaking, included in the city's affirmative action policies, they are included in Mayor Kevin White's executive order, now in effect, which calls for the recruitment of gay people and other minorities for city jobs.

"We're going to try to see if there are any models around the country," Mandel said. But, he added, an additional problem centers around public awareness of the protections and remedies available. Only two out of 1800 complaints of discrimination received by the new Boston Fair Housing Commission have mentioned sexual preference as the reason for discrimination, Mandel said.

The task force, one of a number formed around various city issues, has but little time to meet and make recommendations before Flynn actually assumes office. "What we hope to accomplish in the time we have," says Tim McFeeley, "is to advise the administration on the current state of affairs with respect to minorities and to recommend some action, both long-term and short-term."

Adds Don Babets: "I think they've been fairly receptive and I think they've actively sought out lesbians and gay men in the process. That's an encouraging sign, but time will tell."

## Picketing Nets Victory For Castro Street Workers

By Christine Guilfoxy

SAN FRANCISCO — Following eight months of organizing and picketing, the employees of a Castro-area restaurant, Luisa's, have won a significant victory and are back at work.

The employees, members of Local 2 of the Hotel and Restaurant Employees and Bartenders Union, won wage increases, health and dental benefits, job security, grievance procedures and seniority rights.

In addition, the employees won five paid holidays, one of which is Gay Freedom Day. Gary Guthman, an organizer for the union, told *GCN* that to his knowledge this is the first contract ever to recognize Gay Freedom Day as a paid holiday.

Although the restaurant will still be open on the holiday, employees will receive a premium if they work and regular holiday pay if it is their scheduled day off.

Prior to the strike, employees had lacked benefits in all these

areas and had also been subject to arbitrary dismissals.

Guthman attributed the success of the organizing and negotiating efforts to the support that the picketers received from the predominantly gay population of the Castro. During the time the restaurant was being picketed, from June 15 until October 6, business dropped off 80 to 90 percent.

Guthman told *GCN* that he was "more than satisfied" with the support he received from the gay community. "No area of San Francisco is more pro-union than the Castro area. We got good coverage from the gay media and got a lot of support from the gay Democratic clubs. They carry a lot of weight in the Castro."

In spite of the strong union sentiments, very few of the restaurants in the Castro district have yet been organized. However, a trend may be established with the gains made by the employees of Luisa's and similar gains made by

employees at another restaurant, Little Italy, which agreed to negotiate after only four days of picketing.

Of the two remaining Castro-area restaurants being organized, the New York City Deli is still being picketed and the other, Without Reservations, has its case before the National Labor Relations Board in Washington, D.C.

Guthman told *GCN* that the Deli's business is down "dramatically" because of the picket "but this is an extraordinarily stubborn employer," making it difficult to predict if and when a settlement will be reached.

Without Reservation has refused to bargain with its employees and Guthman told *GCN* that he expects the Reagan-controlled NLRB will allow the case to languish. Employees at the restaurant have thus far attempted to avoid going out on strike.

— filed from Boston



# Community Voices

## TIME HEALS ALL WOUNDS...

Its been a long time since August, and the staff of the *Gay Community News* is tired! So we will be taking our 11th Annual Winter Holiday. That means we will be gone during the week of December 26 - 30, and you won't get a paper during the week of January 2 - 6. So savor every word of Volume 11, Number 24, 'cause its gotta last you for two weeks!

Love,  
the staff



## Thanks For Provoking

Thanks so much to all of you who have given *GCN* gift subscriptions this holiday season. We reach more new people each year through our gift program than in any other way. And it helps us out a lot financially as well. We'd like to give particular thanks to those who have given toward free subscriptions for lesbian and gay prisoners, for many of them it is a lifeline.

We hope you've all noticed that our regular subscription rates will increase on January 16th and we encouraged you to take advantage of our holiday gift offer until that date. Thanks again.

## DOUBLE SPACE YOUR LETTERS!!!

*GCN* publishes all the letters it receives, unedited, on a space-available basis, unless they contain personal attacks. Anonymous letters will not be published, but names will be withheld upon request. Address letters to:

Community Voices, *Gay Community News*, 167 Tremont St., 5th Floor, Boston, MA 02111.

## grief

Dear *GCN*,

Thank you for printing Nancy Wechsler's article on the death of her parents. It was an amazingly vulnerable article to find in such a public place. Nancy's piece was moving and touching on a personal level. It was also an extremely political piece — about breaking silence and choosing to speak despite the taboos surrounding death. Issues around family seem particularly hard ones for lesbians and gay men — All of us struggle to find communities, to re-create a family that is ours. Nancy's article underscores for me the necessity of these communities when so many of us are without families, literally or figuratively. It also opened up a space for all of us to begin to talk more openly about loss, about grief, mourning — death. There is very little language in which to even talk about death yet there are ways that neither ignore death or give into it. None of us can afford to surrender to voicelessness and silence. It is an act of survival to remember and to tell. Thank you, Nancy.

In struggle,  
Jade McGleughlin  
Cambridge, Ma.

## experiencing death

Dear *GCN* (and Nancy Wechsler)

Thank you for the wonderful article by Nancy Wechsler, it was very moving. A little over two years ago I lost my mother, and found it to be very true that most people did not want to hear about her death, or my grief. We're all so afraid of death that we can't even comfort each other when it comes (as it must come to everyone). Those friends who were able to listen to me and comfort me are people that I treasure and appreciate deeply.

I'm not yet at the point where I don't wince when I hear people talk about visiting their mothers, or even fighting with their mothers. I can now at least tell people about her occasionally, when people are telling stories about their mothers, but it's always hard, and I often find myself protecting *them*. It's like I'm afraid that they're so fragile they can't bear the pain. I know I can — I'm still alive, after all — but sometimes I'm not sure that someone who hasn't been through a similar loss can even bear to hear about it (sometimes they can't).

I too often wish I could tell her things about my life, or hear about new things in her life. But I know I can't pick up the telephone and tell her, or send her a letter. When she was dying, which was an agonizing process since she had cancer, as she was slipping away I kept feeling like she was about to go through a door that I couldn't follow her through. To tell the truth, though, part of me did go through that door. I think that must be true whenever someone loses someone they are very close to.

There's so much here that I also feel. Some of this article I could have written myself. I've read some of the standard stuff on death and dying, but most of what I read doesn't do a thing for me. It's good to hear from someone else who has also gone through the same experience. When I first came back to Boston (I was living in Seattle when my mother got sick, and only came back when I was convinced she didn't have long to live) I felt like there was no recognition within the gay and lesbian community of death. It was as privatized as anywhere else in American life. If all I'd had to depend upon was the gay and lesbian community, I might have "strangled in my tears," as Claudia Schmidt says. Now it seems like people are more aware of death as a community issue, as something which concerns everyone, to which there needs to be public responses. What's brought this about, of course, is AIDS. I wish that we hadn't needed this crisis to bring the simple fact of everyone's death to our consciousness. I too fear that someone I know will turn out to have AIDS. I too am not sure that I can watch another person die. Some people might say that an article like Nancy's is out of place in a gay newspaper — after all, what does it specifically have to say about gay people, as opposed to all people. I think that we need to broaden our awareness and realize that if there is something really called the lesbian and gay community, then we need to take care of each other in all respects, not just the ones which obviously appear to be related to sexual preference or sexuality. Any community worth the name is one where a person can get what she needs to deal with *all* things. Perhaps as a community we're starting to grow up to realize that. I hope so.

Thank you again for the article, Nancy. I'm glad you had the courage to publish it.

Rebecca Lesses  
Somerville, MA

## Managing Editor

*Gay Community News* is seeking applicants for the position of Managing Editor. Ability to facilitate a democratic decision making process, and administrative experience within a non-hierarchical setting helpful, as well as a knowledge of gay journalism and familiarity with the local and national lesbian and gay communities. Applicants should have a commitment to gay liberation, feminism and social change. \$145/week, health benefits, three weeks paid vacation. Please contact Cindy Patton at *GCN*, 167 Tremont St., Boston, MA 02111, (617) 426-4469.

## AIDS Resource List

**AIDS Action Committee** — 16 Haviland Street, Boston, MA 02115, 267-7573

Education and support group for people with AIDS, their families, lovers, friends and health care providers. Provides speakers, conducts forums, rap groups, hospice-trained volunteers, hotline information and referrals. Associated with the Fenway Community Health Center.

**AIDS Action Line** — 536-7733

AIDS Action Committee service, information, referrals and befriending about AIDS. Trained volunteers.

**AIDS Benefit Review Committee** (267-7573) or (725-4849)

Joint subcommittee of Mayor's Committee on AIDS and AIDS Action Committee to coordinate AIDS fundraisers, monitor process and review results. All groups of individuals planning AIDS fundraisers are encouraged to coordinate their efforts with the subcommittee.

**AIDS Hotline** — (424-5916)

The Community Infectious Disease Epidemiology Program of the City of Boston. Staff of public health nurses answer questions about AIDS, make referrals. Col-

lects city-wide data from hospitals on AIDS cases, forwards data to Centers for Disease Control in Atlanta, officially determines number of cases probable and under investigation.

**Fenway Community Health Center**

16 Haviland Street, Boston, MA 02115 (267-7573)

Hotline information, medical work-ups, diagnosis, referrals, counseling. A gay sensitive health care facility. Participates in research efforts.

**Gay and Lesbian Counseling Services**

80 Boylston Street, Boston, MA 02116 (542-5118)

One-on-one counseling for AIDS anxiety. **Gay and Lesbian Hotline** — 6:00 pm to midnight, M-F (426-9371)

Provides information on AIDS, makes referrals. Associated with Gay and Lesbian Counseling Services.

**Haitian Committee on AIDS in Massachusetts** — 117 Harvard Street, Dorchester, MA 02124 (436-2808)

Provides information, referrals, support and emergency assistance to Haitians with AIDS and their families.

**Mayor's Committee on AIDS** — Room 608, Boston City Hall, Boston, MA 02201 (725-4849)

Coordinates efforts of federal, state, and city health agencies, produces educational material, collects data on cases, reviews policy. Umbrella organization. Media outlet. Conducts forums and provides speakers, distributes AIDS brochures, referrals.

**National Gay Task Force Hotline**

(1-800-221-7044)

Toll free national hotline run by NGTF to provide information and referrals.

**Omega Hospice and Bereavement Program** 270 Washington Street, Somerville, MA 02143 (776-6369)

Ongoing free support group for gay men and lesbians dealing with life-threatening illness.

**Springfield Downtown Ministry / Council of Churches** — 293 Bridge Street Room 205, Springfield, MA 01103-1402 (737-4125)

Counseling and referrals.

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# Speaking Out

## Being Who We Are

By Gary Hirshberg

Delivered at the St. Louis Gay and Lesbian Community Services Banquet, December 9, 1983.

I quote from John Stoltenberg, in his address to the National Organization for Women, 1974. "I would be angry if anyone carelessly called me a bisexual, a heterosexual, or a homosexual. Those are not merely inexact words. They are bad words. Those are words of a masculinist culture. They are the vocabulary of male domination. They come from a language devised by men in order to perpetuate a system in which men are conditioned to be the pursuer, the aggressor, the possessor, and the fucker.

I renounce being that kind of man. I reject any use of language which in any way defines me as that kind of man. And I abhor the language which indicates gender when that language would be used to objectify the bodies of the persons with whom my body has felt intimacy, sharing, mutual respect, and trust. The language which objectifies those partnerships objectifies both partners in the relationship. I am not an object; I reject anyone's erotic objectification of me. And I do not make love with objects, nor with people who clamor for objectifying attention. Not anymore. I no longer want 'to be a man' in any conventional sense of the word — and here I refer specifically to masculinist genital functioning.

The truth of my body and the sexual ethics of my life have nothing in common with the lies of the culture in which I live. I would like to say of myself: I intend to live as a moral androgynous. I am genitally male but I endeavor with my heart to rid my life of male sexual behavior programming. My body never accepted that programming in the first place. I used to think there was something wrong with me. Now I'm dead certain there's something wrong with the program.

My body doesn't lie. The truth of my body contradicts cultural masculinist expectations."

Tonight I would like to take a few moments to talk to you. To speak to you, whom by your presence here have, in some manner, made a commitment. We have made a commitment to challenge ourselves, to challenge this society, we have made a statement of war — yes, war with sexism, with racism, with agism, with heterosexism. We who are gathered here tonight are perhaps the most important force in St. Louis today, we have each made a beginning to renounce the shackles of white male power dominated society.

Let's look, for a moment, at what that says. White is a color, and in this country it is *the* color, male is a biological sex label, and in this country it is *the* sex label. Power is a tool, it is valueless in and of itself, and can be used for any cause. Dominated, this indicates what is

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done with the power, this says the power is used to subjugate. Society, it is us, it is you, and me, and all the other haves and have nots. It is important to look at these words, it is essential that we realize who the enemy is — the enemy is anyone white, the enemy is anyone male, the enemy is anyone who uses their power to dominate. Each of us lives with the enemy inside of us. We all come here tonight sharing in a quest. We share the quest of freedom. Freeing ourselves not only from their shackles, but far more importantly from our own shackles.

Being gay or being lesbian is not a shackle, it is not a problem, it is not a biological certainty or a genetic endowment or an environmental causation. That is homosexuality. Being gay or lesbian is a choice. Take the power, your power. Choose to be who you are. Say to yourself everyday "I choose to be gay, I choose to be lesbian." It is a choice of freedom, it is a choice of throwing off the shackles, it is a choice to challenge a society hopelessly bogged down in white male power dominated ethics and values. Being gay or lesbian is a way of life. It is not who we fuck, it is how we make love; it is not an orientation, it is a choice to challenge and to be challenged.

Throughout recorded history there have been those people who have raised up and cried out for greater truth, for greater equality, for liberty and justice for all. We are those people. Those of us assembled here tonight have raised up and are crying out — we will not quietly be raped any longer, neither physically nor psychically. We are forging ahead and are creating a new and more egalitarian existence for ourselves. We have questioned the roles and the realities that bind us and not just in who we make love to but in how we relate everyday to everyone. The most profound, powerful, spiritually freeing choice that one can make in the 20th century is not choosing to be gay or lesbian, it is renouncing masculinist social structure: this is where the freedom lies — not in what we are but in who we are. We must all take pride in ourselves and in each other, we must look to where we have come from and toward where we are going. None of us can afford the luxury of satisfaction, for to be satisfied is to commit spiritual suicide. We must continue to strive, continue to challenge, continue to dig within ourselves and root out centuries of white male power dominating ethos. We are gay and we are lesbian: but more importantly we must strive to be human beings — in the deepest and broadest sense of the word.

From John Stoltenberg — "Finally, I feel at liberty to say: I intend to do what I can to renounce — and to overthrow — the culture we live in with its masculinist lies. And to discover and to speak, with my own words and with my own body, some other truths instead."

## Community Voices

### "whither bl/gpa?" —a response

Dear GCN,

I was both saddened and disappointed to read Will Hutchinson's Speaking Out article in the December 17 issue of GCN. Saddened because, as a member of the BL/GPA Steering Committee and Chair of the BL/GPA Voter Registration Subcommittee, I have firsthand knowledge of the efforts made to register gay and lesbian voters. Saddened also because I consider Will a friend of mine; yet, I never heard him express the palpable anger that runs through his article. Disappointed because Will is an intelligent person, and if he is under such a grievous misimpression, then I obviously did not do a good job of communicating the Subcommittee's work to the membership.

Working on the assumption that Will's misimpressions reflect those of many in our community, I believe that he is entitled not only to an explanation of the Subcommittee's activities, but also to a more balanced analysis of the District 2 and District 8 election results.

Will observed that "the PAC (Political Action Committee) made no effective effort to register voters in District 2..." This is not surprising since the PAC was concerned with generating support for BL/GPA endorsed candidates in the community. The Voter Registration Subcommittee, by contrast, was concerned with the nuts and bolts of getting gays and lesbians registered to vote.

Will's observation that BL/GPA did nothing about voter registration "until an August general meeting of the BL/GPA membership forced a reluctant and seemingly uninterested Chairman to add voter registration (to the bottom!) of his BL/GPA agenda" is simply incorrect. Voter registration was listed on the agenda and was reflected in the minutes of the May, June and July Steering Committee meetings. In addition, the Subcommittee arranged to have voter registrars at BL/GPA's May 25, June 1, and June 7 Candidates Nights as well as at our June 13 endorsement evening. The Subcommittee also arranged to have voter registrars at the June 16 AIDS forum at Faneuil Hall attended by over 300 persons and at the June 18 Gay Pride festivities at the Boston Common attended by over 25,000.

The city of Boston conducted extended voter registration session at 22 locations in the city's wards from 6PM-9PM on Monday-Friday and from noon-8PM on Saturdays from August 20 through September 21. Included among the 22 locations were City Hospital and the Tremont/W. Concord fire station (both in Dist. 2) and the Hereford/Boylston and Mr. Vernon/Charles fire stations (both in Dist. 8). The dates, times and locations for these extended voter registration sessions were listed not only in the *Globe* and *Herald*, but also in the BL/GPA newsletter (with my article on how to register to vote), and also in ads placed by the Subcommittee in *Bay Windows*, the *South End News* and the *Boston Ledger*. Furthermore, members of the Subcommittee leafleted at several gay bars located in both Districts 2 and 8 on numerous occasions. These leaflets not only stated the dates, times and places for voter registration, but also listed what prospective voters should bring with them to expedite the process. Finally, BL/GPA sponsored voter registration sessions at both the Bostonian Mkt. and at Calypso in the South End (Dist. 2), and also at the

Fenway Community Health Center (Dist. 8).

We should also not forget that South End mayoral candidate Mel King made repeated and tremendous efforts to register voters in the South End and elsewhere. Similarly, Dist. 8 city council candidate David Scondras had innumerable voter registration sessions at gay bars. Admittedly, those efforts were made in Dist. 8, but many South Enders frequent those bars and undoubtedly many were registered.

I do not know the basis for Will's statement that "in a district (2) wherein reside an estimated 12,000 gay men and women, only an estimated 2,000 or so are believed to exercise their voting franchise." However, it is simply inaccurate to imply that BL/GPA, Mel and David did nothing to register gay and lesbian voters. Indeed, in light of the effort that each of us made to register gays and lesbians, Will's figures, if correct, serve to underscore the extent of apolitical and anti-political sentiment in our community. Rather than indulge in recriminations over who "lost" the gay vote, it might be better to ask how we can redouble our efforts or re-direct our efforts to get gays and lesbians not only registered but voting as well. I look forward to working with Will in accomplishing this goal.

My review of the election results published in the late stocks edition of the Nov. 16 *Globe* and my recollections of the Chris Hayes campaign lead me to a different conclusion from that reached by Will.

Chris Hayes is an honest, sincere and hard-working person, but he was not a candidate with a burning conviction to win. He is a member of the Ward 4 (South End) Democratic Committee and was essentially drafted by that committee to defeat South Boston's Jim Kelley in the District 2 city council race. His main qualifications were that he was white, Irish, and had an opportunity to score an upset victory over Kelley. At least Chris could campaign in South Boston, something that I, as a black, or other minority candidates could not have done. Chris was hurt not only by his generally reserved and wooden campaign style, but also by the fact that his moderate views on rent control and condominium conversion alienated potential supporters and drove them to support the third District 2 city council candidate, Michael Taylor, of South Boston. Taylor beat Chris in the preliminary election and thus became the South End's "Great White Hope" against Kelley.

The election results show not that the South End didn't vote, but that South Boston voted more strongly for its candidates. South Boston mayoral candidate Ray Flynn received 97.2% of the vote from its two wards. By contrast, Mel received only 45% of the Union Park-Chinatown vote, 59.5% of the Bay Village-Castle Sq. vote, 79.2% of the South End vote (east of Washington), 82.7% of the South End vote (Tremont-Washington), and 74.9% of the South End vote (west of Tremont). The final result, 75.8% for Flynn and 24.2% for King should not have been surprising.

Part of the losses for Taylor and Barrett in the District 2 city council and school committee races can be explained by the fact that many of us who voted for mayor failed to vote in the city council and school committee races. In the two South

Boston wards, 95.8% and 96.2% of those who voted for mayor also voted for a district city councilor. By contrast, in those portions of District 2 outside of South Boston the falloff in voter participation was dramatic: 80.5% (Union Park-Chinatown); 78.8% (Bay Village-Castle Sq.); 65.2% (South End, east of Wash.); 75.4% (South End, Tremont-Wash.); and 66.7% (South End, west of Tremont). Similarly, whereas 101.2% and 99% of South Boston people who voted for a district city councilor also voted for a district school committeeman, the falloff in voter participation in the non-South Boston portion of District 2, although smaller, was nonetheless significant.

The results in District 8 were different, but they serve to underscore how difficult it is for a perceived "radical" to win an election in Boston. David Scondras has a longstanding record of accomplishment and community activism. He has, as Will pointed out, a district with a significant gay and lesbian population. Furthermore, he faced a candidate, Mark Roosevelt, who was a relative newcomer, and who had relatively little community experience other than managing the campaign of black school committeeman John O'Bryant. Nevertheless, David received only 50.4% of the vote.

The downtown-waterfront portion of the district gave him only 40.9% of its vote. In the so-called "liberal" Back Bay-Beacon Hill-West Fens neighborhoods David received only 46.8% of the vote. His margin of victory came from the truncated East Fens neighborhood where he received 63.4% of the vote (recall that the area from Mass. Ave. to the Wentworth Institute on Huntington Ave. and from the Fens on the north to the southwest corridor project in the south was removed from his district), Audubon Circle (73.5%) and Mission Hill (53.1%).

The falloff in voter participation between the mayoral and city council races in District 8 was relatively small. However, as in the South End where none of the candidates came from the neighborhood, there was a dramatic falloff in

voter participation in the Audubon Circle (to 17.5%) and Mission Hill neighborhoods (81.6%), where again, no local candidate was running.

A review of the District 8 mayoral election results demonstrates again that a perceived "radical" has a significant handicap in running for office in Boston. Notwithstanding all the talk about being "liberal" and "right on," the so-called white liberal neighborhoods simply failed to support Mel to the extent that I, at least, expected. Mel received only 42.4% of the downtown-waterfront vote. Mel did carry the Back Bay-Beacon Hill-West Fens neighborhoods by 53%, but this translated into only a margin of 317 votes out of 8359 cast. Mel carried Mission Hill by an even slimmer 50.4%. Only in the truncated East Fens neighborhood (63.4%) and in Audubon Circle (64.2%) did Mel receive anywhere near the support that one would have expected.

The election results simply do not support Will's implication that BL/GPA, Mel, David or anyone else sat on their hands and allowed the gay and lesbian vote to be "lost." Rather, they underscore the difficulty in motivating voters in the non-South Boston portions of District 2 to vote for candidates who, most likely, will be white South Boston natives. And, with respect to District 8, the election results demonstrate that notwithstanding the liberal rhetoric, the white wine and cheese set will give only lukewarm support to candidates—black or white—who are perceived as advocates for radical social change.

I hope that Will and others who share his views will not become embittered or refuse to participate in politics. That result would only assist candidates like Casper who, in Will's words, "incit[ed] homophobic Southies." I urge all of us to work together so that we may achieve our goals in the future rather than indulge in interline battles that benefit only our enemies.

Robert P. Wasson, Jr.  
Boston, MA

## recognize your friends

Dear GCN,

I have been amazed at all the controversy generated by Nancy Wechsler's review of the Betsy Rose concert. Not, mind you, that I think Nancy incapable of generating controversy. It's just that her review seemed so nice to me. Yes, she was disappointed by the concert and had her criticisms, but in that I certainly felt her respect for Betsy Rose. That combination of respect while being critical seems, unfortunately, all too rare in our community.

Obviously Betsy's concert brought up a lot of feelings in people, and in many people feelings quite different from Nancy's. But why is it that in so many letters I get the feeling that Nancy is the slimiest person in the world who had no right to say the things she did about the concert? Where are the letters that simply state, "My experience of the concert was quite different from Nancy's..." — without the apparently obligatory trashing of Nancy? (Actually not all the letters trash Nancy, only a lot.)

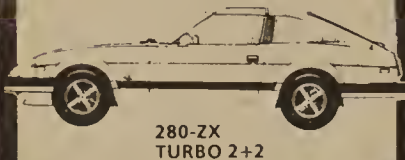
In a recent interview in *Sojourner*, Betsy Rose talks about the fear of being trashed as one of the forces that has kept women-identified women from bonding, or admitting their bonds, with men. Sadly, that is a real danger in our community anytime anyone takes a minority or unpopular position. We do not yet listen openly to one another to see how we might learn from our various ideas and experiences, to understand and grow through our differences, to struggle respectfully and powerfully.

It is right to fight aggressively against our enemies. But please, can't we learn to recognize our friends, our comrades, our brothers and sisters.

Still with much hope,  
Lee Swislow  
Cambridge, Ma.



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# Workers at Theater Negotiate New Contract

By Sue Hyde

BOSTON — The staff of a local movie theater is soliciting support from customers for its efforts to negotiate a union contract with the management. Workers at the Nickelodeon Theater voted 24 to 9 on Oct. 12 to be represented in negotiations by the United Electrical, Radio and Machine Workers of America (UE). Since then, they say, they have been harassed on the job, in a way that they believe is punishment for organizing and that the theater is not negotiating with them in good faith.

The Nickelodeon has enjoyed a reputation as an alternative movie house, booking artistic and frequently political films, including a number of films with gay or lesbian themes. And, according to one source, the Nickelodeon has become the highest grossing single theater in the city of Boston.

Several employees who were interviewed by GCN commented that the Nick had been a good place to work and had employed a

number of openly gay workers, including the theater's booking agent. But since the theater moved across the street to new and larger headquarters, they say, and since the union won the election, the atmosphere has soured.

According to Jeff Prant, a member of the workers' negotiating committee, UE Local 262 filed a complaint with the National Labor Relations Board in early December after four negotiation sessions had produced only frustration for union representatives. The complaint charges the theater management with making unilateral changes in working conditions during the period of negotiations, changes which the union says are illegal. Included in the complaint are charges that, since the election, the Nick management has cut workers' hours, cancelled a reciprocal pass program with other theaters and fired a worker returning from a three-week sick leave.

In addition, Prant and Michael Cronin, a gay man on the

negotiating committee, say they have observed a trend in hiring new workers who are, in Cronin's words, "B.U. ROTC students." Prant and Cronin agree that an expansion of the staff from about 30 to 40 workers is an effort to dilute the union's strength with workers who are neutral or hostile toward the union. Cronin said, "They're screening people out on the basis of union sympathy." Prant also interprets the hiring patterns of the last six weeks as an attempt to pack the staff with people who would work through a possible strike called by the union.

Cronin also told GCN that Paul Lyons, negotiator for the Nickelodeon management, has scoffed at the idea of including sexual preference in the nondiscrimination clause of the contract.

The workers have taken their complaints to the theater's customers on an informational picket line, set up on week-end nights outside the theater. The

Continued on page 17



"Pro-life" propaganda at the site of the conference.

## Pro-Choice

Continued from page 3

County, at Brighton High and other Boston area schools, panelists stressed the importance of parental involvement. A Catholic priest noted, however, that parents often block the showing of pro-life films out of their own ignorance or fear. His advice: "Don't show it to the parents first; show it to the kids. They aren't afraid of this issue."

A typical sex ed pamphlet read: "Sexuality is a gift from God, to be used according to His plan." "His plan" prohibits sex for young people. No mention is made of birth control, nor about the role sex might play in a person's life. And so, responsible sexuality before the inevitable marriage can only mean abstinence.

The famous "Baby Jane Doe" case was another central topic. "Baby Doe" was born with spina bifida: a defect in the spinal column which causes severe brain damage. Although the federal government failed in its attempt to intervene when Baby Doe's parents chose to forego extensive surgery which would prolong her life, regulations requiring medical treatment in such cases are still pending.

According to the last speaker of the day, Charles Donovan, a Reagan White House staffer and head of the National Right to Life legislative program, "We are taking more steps than any other society ever to protect the handicapped: We have modified buses and ramps in virtually every major city. But we're making sure there's no one to use those buses and

ramps."

"Infanticide" or "mercy-killing," depending on how you look at it, is a painfully complicated issue — far more complicated than pro-lifers admit. It divides pro-choice people and raises many hard questions: Who has the right to die, as well as who has the right to live, and who gets to decide?

Although the issue has already become a new drawing card for the pro-life movement, the focus on Baby Doe and related cases rings hollow and appears exploitative. Donovan neglected to mention that the Reagan administration, so eager to jump to the rescue of

Baby Doe, has also drastically cut funds for the education and care of disabled children. Disability, except that of infants, has never been of interest to the pro-life movement.

We couldn't bear to spend \$16 for dinner, which meant that we missed Rep. Henry Hyde's keynote address. Hyde, a pro-life favorite, sponsored, among other atrocities, the original 1976 U.S. Constitutional Amendment which cut off federal medicaid funding for abortions.

As pro-lifers became more active in public policy formation, and at abortion clinics and within schools and family planning centers, pro-choice activism becomes increasingly necessary. Although the level of resistance is at a low ebb, there are nevertheless active pro-choice groups in the Boston area.

The local chapter of the Reproductive Rights National Network (R2N2) is currently at work on a teenage sexuality project and will produce a video — for use in Massachusetts public schools, libraries, and parents' associations as an educational tool. R2N2 is also working to block the passage of a right-to-life sponsored state constitutional amendment which would cut off medicaid funding for abortions in the state.

Pro-choice counter-picketing at abortion clinics in Boston has been a project of RRAG and the ISO. Any person interested in reproductive rights work in any of these areas may call 491-4810.



Pro-choice demonstrators deliver a message to motorists.



## Did You See?

# A Skeptic's View of Gay Bob Bauman

By David Bergman

Even for politicians, Bob Bauman is a remarkable drag artist. He now has exchanged the heavily starched pinafore of the religious right for the feathers and boss of the gay activist. Recently, the former congressperson and former chairperson of the American Conservative Union, announced his support of gay rights before national television and the American Bar Association and declared, in case there was still some doubt, that he was a homosexual.

There's not been such a metamorphosis since Kafka's Gregor awoke to find himself transformed into a beetle. And Bauman, too, seemed uncomfortable in his new incarnation.

But what was most striking is how little Bauman has changed. The sleaze still oozes from him. There remain the two reptilian eyes, the pugnacious smirk, the desire to shock and bully.

On the *CBS Morning News*, he was warning the nation that he "personally" knew of homosexuals high up in the White House, the Congress and in the conservative leadership. He wasn't simply guessing from "mannerisms" but he personally knew. Bauman obviously wanted on the record that his sexual tastes weren't exclusively for teenage hustlers.

But his tone took on a more ominous and sinister ring when he told reporters at a press conference, "I have been in places in the last year gathering names." Is Bauman planning to blackmail politicians into supporting gay rights?

When asked whether he could

convince the religious conservatives to support gay civil liberties, he stated with no sense of irony, "Some people would never change no matter what was shown them." Strange words from a man who only last summer ran for Congress as an unalterable conservative heterosexual.

Bauman would like to portray himself as a gay martyr who risked his political career fighting a great cause. "I was defeated," he told the cameras, "not because I was a conservative, but because I was gay." Bauman forgot to mention that he denied his homosexuality throughout his campaign.

Indeed, Bauman has yet to deal honestly with his past. The best he could do was say he was "perhaps a little hypocritical" in his anti-gay positions in the past.

Bauman appeared on television alone. Gay rights groups have been polite but cool in their welcome, and understandably so. What the gay rights movement doesn't need is a self-appointed spokesperson with no credibility who may be using gay issues as a last ditch effort to revive his political career.

Lifelong activists must be wondering whether Bauman, who describes himself as a "political animal," isn't really a snake with plenty of venom, changing his stripes to suit the hotter political climate.

*This article is reprinted with permission from the City Paper, Baltimore, Maryland, Vol. 7, No. 32, August 19-25, 1983. David Bergman is a regular contributor to the City Paper.*

# Happy To Be Me

*We invite readers to submit articles for Coming Out, a series in which lesbians and gay men tell the stories of their individual sexual, social, emotional and political emergence. The articles should be no longer than 1500 words and, if possible, should be typed. Send to Coming Out, GCN, 167 Tremont St., 5th Floor, Boston, MA 02111.*

By James L. Zipper

Today I walked the beach in Lynn for a couple of hours. The sun was so bright I felt warm in spite of the cold winds. I love the ocean. It's so majestic. Its rhythmic sounds and peaceful sights do wonders for me.

During this walk I reflected on my youth and the time spent along the ocean. The reflections were quite painful. I remember so well the fear of being at the beach. I was always terrorized. However, I had to try and reach out. I was so scared people were going to beat me up or turn me in to the police. I'd spend hours sitting staring at the ocean, hoping someone would notice me. No one ever did. I'd stay way after dark, summer or winter. Sometimes I'd be so cold I'd cry. Most times I just figured no one wanted me or I just assum-

## Michigan

*Continued from page 1*

far beyond the gay community. "Civil Rights are nonnegotiable items," he has said.

It is unlikely that the House will vote on the bill for several weeks because its attention is currently focused on a sudden spate of recalls which have hit the legislature. As of this writing, two representatives have been forced to give up their seats because of their support for an unpopular tax measure.

The prevailing mood in many Michigan communities resembles the one which culminated in California voters passing proposi-

ed I was the only queer one around. Either way it hurt so much. I'd sit like a board, never daring to look at anyone. If someone did say something or try to be friendly, I'd freeze. Totally scared, I'd withdraw or run. I always believed them to be the police or part of a gang looking to beat me up. Thus I never had a

## Coming Out

chance to meet other gays. I was always alone, always scared.

My high school years were extremely painful. I so much wanted and needed to express my feelings, affections and desires. I knew well how my family felt about fags and was quickly learning how other students and kids I worked with felt. I didn't look the stereotype fag, queer, cock sucker they were talking and laughing about and, therefore, no one suspected. To them I was just one of the kids. This deception stayed with me until I got out of the Air Force. The thing that hurt so much is they were always talking about faggots while I was the one they were talking about and I knew it. It was all

so crazy.

Once in confession I told a priest I had jerked off another boy. Man, you'd have thought I'd killed him. What a lecture I got about hell and damnation! I was hoping to get some guidance and understanding. That was the end of confessions for years.

Knowing how my family, friends and the church thought and felt about gays, I became quite guilt-ridden, ashamed and hateful of myself. I was never happy or peaceful. I was always nervous and jittery, scared and hurt. I stayed home a lot. My mother loved me as long as I did, said and acted as she wished. By now, though, it was second nature to be what others wanted me to be. I was never me. No one wanted the real me and I knew it. The real me was an outcast. It hurt a lot.

From high school I went into the service. I couldn't wait to get away from everyone I knew. In those days there weren't many places to go. Besides, I doubt I'd have dared to anyway. So I went into the Air Force. Well! If I thought my high school years were painful, was I in for a sorrowful surprise! The Air Force was sheer

*Continued on page 13*

tion 9, cutting funding for statewide services. It is conceivable that Dressel could fall victim to such a recall after the bill is read on the floor of the House, although dissatisfied voters may just wait until election day to oust him. But Dressel doesn't fear voter re-creation. "If I stray from the feeling in my district, then I shall stray . . . You can take my legislative seat away from me but you can't take away my integrity," he said.

When asked what he would do if he did lose his seat, Dressel replied with characteristic wryness, "I

want to leave my options open at this time. I could become either a ditch digger or a brain surgeon. We'll see."

*For additional information on HB 5000 contact: MOHR, 940 West McNichols Detroit, MI 48203, (313) 863-7255. Michigan residents are urged to write their representatives to request legislative support for HB 5000.*

*The author thanks Gary Bassett whose articles about Dressel and HB 5000 have appeared in Michigan Voice.*

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. . . but GCN wants to remind its readers that gay men are at particular risk of contracting hepatitis B, a liver infection which kills 5000 people each year. That's five times as many fatalities each year as have ever been caused by AIDS. As of yet, there is no specific preventative or cure for AIDS. But we do have a vaccine for hepatitis B.

If you have already had hepatitis B, you may not need the vaccine. It's even possible that you may have contracted a mild form of the disease without knowing it. A simple and relatively inexpensive screening can determine whether you already have the hepatitis B antibody, or if you should consider getting the vaccine. So visit your doctor, your local gay clinic, or a community health center and ask about the hepatitis B screening and vaccine. And if you can, consider making a donation so that those who can't afford the expensive treatment can stay healthy too.

*In Boston, the hepatitis B screening and vaccine is available from the Fenway Community Health Center, which maintains a fund to provide grants and loans to those who cannot afford the vaccine. For more information, or to make a contribution to the fund, call the Fenway Community Health Center at (617) 267-7573.*



# The Business of Sex and Affection

**But Mostly Because It's Raining.**  
Presented by Stagemwrights, Inc. At the Alley Theater, Inman Square, Cambridge. Performances at 8:00PM, Dec. 21 to 23, Dec. 28 to Jan. 1, and Jan. 4 to 7. Tickets \$8.00.

By Kenneth Hale-Wehmann

Take Neil Simon's "Odd Couple" out of the closet and make Oscar a hustler with a heart, leave out all the jokes and move the boys to Boston, and you have *But Mostly Because It's Raining*, a new play by David Mauriello currently running in Cambridge.

Felix, called Michael and played by Ed Peed in this play, is a 34-year-old virgin who has left his family in the suburbs to live on his own in the city for the first time. Tom (Eric Joseph), the hustler, describes him as "all beaten down" and these words are hard to improve on. Michael's body is tight and drawn, his face pinched from the effort of merely surviving, his hair parted queerly. He is prissy and stingy, meting out bread and milk to his unexpected guest with as much vigilance as the money he handles in the bank where he works. He is immobilized by depression, unable to finish painting the walls of his apartment, untie the bundles of books on his floor or take the slipcover and movers' ropes off his couch, even though he has been living there for three months.

In stumbles Tom (why don't characters in contemporary plays have surnames?), Tom of the fluid pelvis, undulating about the living room in defiance of Michael's taboo on sensuality. He could, with his long eyelashes, be a Maybelline boy, except he says "fuck" too much. He calls Michael a faggot, packing into that word all of his hatred for the men he has been with. Tom wonders aloud what it is like to fall in love.



Ed Peed (left) and Eric Joseph in *But Mostly Because It's Raining*.

***It's Raining* purports to represent an alternative to the sadness of gay bar culture and hustling, but the lack of real love between the characters hardly marks an improvement.**

Tom is good at his work: he gets his money first and then satisfies his customer. He reconciles himself to the alienation inherent in treating sex as a commodity and enjoys himself. The first hint that Michael is not going to be the standard trick is that Tom is willing to please first and get paid later. Michael, however, does not know what he needs to be satisfied. As Tom tries one tack after another, searching for the persona that will turn Michael on, Michael only becomes more and more nervous, frightened of Tom's apparent sexual confidence. Michael finally does ask Tom to spend the night, but shows him to the living room sofa.

Michael's delicate sensibility is outraged at the idea of a man selling his body for sex, but at the same time he is not quite prepared to send Tom on his way. Although Michael repeatedly puts Tom down as immoral, lazy, irresponsible and lacking in self-respect, Tom somehow falls in love with Michael. The idea, one supposes, is that Tom is tired of his current line of work and finds Michael someone to take him away from it. Michael finds Tom a job in a pizza joint and Tom is very grateful.

Michael in turn benefits from Tom. He loosens up a bit, stops talking so much like one of the bad novels he used to read, and learns to give his intellect a rest once in a

**The best part about Mauriello's play is it's exploration of the way people sometimes view sex and affection as transactions, applying the capitalist ethic to the business of making love.**

while in deference to the emotions. He relents somewhat in his habit of seeing everything in terms of debits and credit. Somewhat.

If the play sounds schematic, it is. The plot is dragged along, unwilling, behind the playwright's agenda, forced to move in ways that do not grow naturally out of the character's motives. The title of the play, for instance, refers to Michael's professed reason for scooping Tom out of the gutter and bringing him into his home — mostly because it was raining. Since Tom stays on after that rainy night, there must be deeper reasons, but the development of characters and plot never makes any of them sound as convincing as this one. As Tom gradually gets respectable and Michael sheds his three-piece suit for more cruisy attire, as the two, in short, change their lives for one another and timidly profess mutual love, one's capacity to believe in the story is stretched perilously thin.

The best part about Mauriello's play is its exploration of the way people sometimes view sex and affection as transactions, applying the capitalist ethic to the business of making love. The two men are continually referring to "deals" and "bargains" but Michael, the banker, is more prone to use monetary images in talking about intimacy. In a moment of despair, he exclaims, "I made a bad deal. It's my loss." When he is feeling more clear-headed about the enterprise, he quantifies love neat-

ly, "How many tomorrows will you miss me? That's the real measure of what you mean to someone." Sitting Tom down with his household ledger, Michael avidly teaches him the basics of accounting and, by implication, of life: "What comes in should always at least equal what goes out." Tom, thankfully, is uncomprehending, or at least unwilling to accept this as the pinnacle of the good life. His experience has included more generosity, at least, than Michael's. The word "budget" he changes into "Budget," a cruder and more realistic account of Michael's motives.

When Tom brings home hundreds of dollars from a day of tricking, Michael is once again filled with revulsion at Tom's occupation and yet must respect anyone who can pull in the bucks like that. As Tom himself says of Michael's father, who manufactures balsa-wood airplanes, "People make livings doing the strangest things."

Just as the audience is beginning to feel that Tom might escape the clutches of Michael and let him go on counting pennies, Tom seems to come around to Michael's way of seeing things. He too begins to couch his feelings in mercantile terms: having confessed his love for Michael, he then advises him, "You owe me." Tom has supposedly found fulfillment on Michael's stiff terms and left whoring behind. But how happy

*Continued on page 17*

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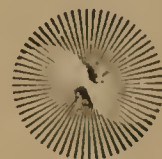
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# Notes

Compiled by Michael Bronski  
and Jeremy Grainger.

## Submit to Pride

The Boston **Lesbian and Gay Pride Committee** announces an open competition to select a slogan and logo for the 1984 Pride Celebration.

Entrants are encouraged, but not required, to work with the national theme of **Unity and More in '84**. The slogan and logo will appear on all of the 1984 publicity, including t-shirts, buttons, caps and the Pride Guide.

Prize for the design chosen is \$50. Deadline for submission of entries is January 1, 1984. Send entries to: Pride Celebrations, P.O. Box 8916, Boston, MA 02114.

## Art for NOW

The Boston chapter of the National Organization for Women will sponsor a slide show and talk on **The Art of Feminist Politics: Suffrage and the ERA** at 7:30PM on Wednesday, January 11 at the Harriet Tubman House, 566 Columbus Ave., Boston. Radcliffe research scholar **Susan P. Tank** will illustrate the links between the strategies and iconography of the British and American movements for women's suffrage and the recent ERA campaign. The event will celebrate the 88th anniversary of the birth of suffrage leader Alice Paul.

## Women at War

The Boston Shakespeare Company will be presenting Brecht's drama of a woman, a war and survival, ***Mother Courage***, through January 31. Performances are Tuesday through Saturday at 8:00 and Sunday at 3:00. Call 267-5600 for prices and reservations.

## P-Town Menagerie

The Provincetown Theater Company will present Tennessee Williams' classic ***The Glass Menagerie*** December 29 through January 15 at the Provincetown Art Association, 460 Commercial Street. Exact date and ticket prices can be obtained by calling 487-9702. Williams finished writing *The Glass Menagerie* in Provincetown almost 40 years ago and the Provincetown Theater Company is dedicating this production to his memory.

## Double-Edged Hunger

Boston's feminist Double Edge theater will be presenting Tadeusz Rozewicz's adaptation of Kafka's ***The Hunger Artist***, a meditation on both its source and on the political situation in contemporary Poland. *The Hunger Artist* will run Thursdays, Fridays and Saturdays, January 26 through February 28 at the Church of All Nations, 333 Tremont Street, Boston. Performances are at 8:00, ticket prices are \$5 to \$7.00. For more information call (617) 776-9474.

## What a Drag

**Jim Bailey**, who calls himself a "female illusionist," will be bringing his world-famous impression of Judy Garland to the Headliner Series at the new Bradford Hotel Center. Bailey is so convincing that Liza Minelli once shouted during a Bailey, "Oh my God. It's Momma!" Bailey will be accompanied by a 14-piece orchestra and a claque of queens singing and crying "Somewhere Over the Rainbow."

"I'm not a drag queen," **Charles Pierce** used to say, "I'm a male actress." The press release calls him the "hottest female impressionist in show business today." (One wonders how many more words press agents will have to come up with before they are reduced to actually saying "drag queen.") Pierce uses his personas — Mae West, Tallulah, Bette Davis and, new this TV season, Joan Collins — as vehicles for his comedy and satire. Funny and scathing, Pierce has the reputaion of leaving no idol unstonned.

Bailey will be playing December 27 through January 3, Pierce January 31 through February 12. Call 574-9364 for times, prices and reservations.

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DR. EDWARD COHEN Brookline Family Chiropractic Office 1330 Beacon St. Brookline, MA 02146 (617) 734-7744	XANADU GRAPHICS 143 Albany St. Cambridge, MA 02139 661-6975	136 Causeway St. Hudson, MA 01749 (617) 568-0680	324 Marlborough St. Boston, MA 02116 (617) 353-1729	P.O. Box 190 373 Commercial St. Provincetown, MA 02657
DR. JONATHAN D. STEIN 375 Harvard St. Brookline, MA 02146 (617) 232-7200	INSURANCE	FRANCIS GIAMBRONE, MA, COUNSELING	PODIATRY	WOMEN'S BARS
DR. JAN RISING 418 Washington St., Suite 112 Brighton, MA 02135 (617) 782-0267	GEORGE W. CASPER 47 Waldeck St. Dorchester, MA 02124 (617) 288-3228	110 Orchard St. Somerville, MA 02144 (617) 628-6988	A HOUSECALL Jeanne M. Arnold, DPM William A. Sandberg, DPM (617) 396-7527	THE MARQUEE 512 Mass Ave Cambridge, MA 02139 492-9545
CINEMA	MEDICAL/COUNSELING	NORTH SHORE CMHC COUNSELING	REAL ESTATE	SOMEWHERE/ELSE 295 Franklin St. Boston, MA 423-7730
ART CINEMA 204 Tremont St. Boston, MA 02111 (617) 482-4661	TAPESTRY, Inc. 20 Sacramento St. Cambridge, MA 02138 (617) 661-0248	47 Congress St. Salem, MA 01970 (617) 744-5322	MARK THOMAS CO, LTD Mark Zimmerman Charles St. Boston, MA 02114 (617) 227-2209	BOOKSTORES
NORTH STATION CINEMA 2 175 Portland St. Boston, MA 02114 (617) 227-0513	ALLAN SINGER, LICSW PSYCHOTHERAPIST Copley Square Boston, MA 02116 (617) 266-2240	ARADIA COUNSELING FOR WOMEN 520 Commonwealth Ave. Kenmore Square Boston, MA 02115 (617) 247-4861	RACHAEL REALTY CO. INC. 318 Harvard St. #31 The Arcade Building Brookline, MA 02146 277-0230	GLAD DAY BOOKSTORE 43 Winter St. Boston, MA 02108 (617) 542-0144
		SOUTHERN JAMAICA PLAIN HEALTH CENTER 687 Centre St. Jamaica Plain, MA 02130 (617) 522-5900	BEST LANDSCAPE DESIGN CO. 53 Hawthorne St. Somerville, MA 02144 (617) 776-6377	This guide provides a listing of gay/lesbian owned, staffed, or supportive businesses and services. To have your business or service listed (for only \$100.00 per year) call 426-4469











# Quick Gay Guide

**BOSTON-AREA LESBIAN AND GAY BUSINESSES (BARS, BOOKSTORES, COUNSELING, MEDICAL, ACCOMMODATIONS, ETC.) ARE LISTED SEPARATELY WITH THE DISPLAY ADS IN THIS PAPER.**

## Boston Area (617)

### INFORMATION/SERVICE/SOCIAL

LESBIAN AND GAY HOTLINE (6pm-Mid.) Mon-Fri	426-9371
BAGALS (Boston Area Lesbian and Gay Schoolworkers)	
P.O. Box 178, Astor St., Boston, 02123	
Black Men-White Men Social/Support Group	
c/o GCN, Box 1, 167 Tremont St. Boston 02111	
Black Men's Assoc., PO Box 827, Boston 02123	
BAGLY (Boston Alliance of Gay and Lesbian Youth,	
GCN Box 10GY, 167 Tremont,	
Boston 02111	497-8282
Boston Asian Gay Men & Lesbians	
c/o Glad Day Bookshop, 43 Winter St.	
Boston, 02108	542-0144
Boston Gay Men's Chorus	522-6983
Boston Institute for Gay Studies	
Box 2750, Boston 02208	482-0897
Boston Lesbian & Gay History Project	
c/o Interarte, 24 Greenwich Pk #1, Boston 02118	
Chiltern Mountain Club	275-1336
Box 104, 104 Charles St., Boston 02114	
El Comite Latino de lesbianas y homosexuales de Boston	
P.O. Box 365, Cambridge, 02139	354-1755
Fathers in Transition (Gay/Bi),	(Ex. Ctr.)266-0621
c/o GCN, Box 6, 167 Tremont St., Boston 02111	
Gay Fathers of Greater Boston, Box 1287,	
Kendall Sq., Cambridge MA 02142	
Gay and Lesbian Physicians of	
New England	(617) 482-6874 or 247-5485
Gay Professional Men's Group	944-4818
Gay and Lesbian Speakers Bureau,	
P.O. Box 2232, Boston 02107	354-0133
Lesbian and Gay Assoc. Engineers and Scientists	
(LGAES/Boston)	
P.O. Box 1417, Boston 02117	288-3228
Lesbian and Gay Folkdancing	423-0942
c/o GCN Box 5, 167 Tremont St., Boston, MA 02111	
Lesbian & Gay History Project	424-1993
Lesbian and Gay Hotline (6-12pm) Mon-Fri	426-9371
Merrymount Music Soc.,	
Box 401, 104 Charles St. Boston 02114	236-4888
Outreach Institute, Box 368, Kenmore St., 02215	277-3454
Boston Parents and Friends of Lesbians and Gays	
P.O. Box 125 S 101, Arlington, MA, 02174	442-2632
Project Place, 32 Rutland St. 02118	267-9150
Transsexual Hotline	568-0680
Triangle Theater, Box 127, 104 Charles St., Boston 02114	
Watchline (Fri-Mon 7-10pm)	262-5250

### POLITICAL/LEGAL

Boston Lesbian & Gay Political Alliance, Box 65,	
Boston, 02117	247-3910
B.U. Gay and Lesbian Legal Association	
B.U. Law School, 755 Comm. Ave.	
Cambridge Lesbian and Gay Alliance	
PO Box 1273, Cambridge 02238	
Civil Liberties Union of Mass.	482-3170
47 Winter St., 02108	
GLAD (Gay & Lesbian Advocates and Defenders)	
100 Boylston Suite 900 Boston, 02116	426-1350
Harvard Committee on Gay and Lesbian Legal Issues	
Roscoe Pound Hall, Cambridge, 02138	
Lesbian/Gay Prisoner Project	
c/o GCN, 167 Tremont, Boston 02111	
Mass Gay Political Caucus	262-1565
Box 179, 118 Mass. Ave. Boston 02115	
National Lawyers Guild,	
14 Beacon St., Boston 02108	227-7335

### STUDENT

Boston Intercollegiate Gay and Lesbian Alliance	
c/o GAMIT, Rm 50-306, Cambridge 02139-	
Northeastern U. Lambda, 260 Eli Ctr.,	
360 Huntington Ave., Boston 02115	437-2738
GAMIT (Gays at MIT),	
MIT 50-306 Walker, Cambridge 02139	253-5440
Harvard-Radcliffe Gay and Lesbian	
Student Assoc., Harvard 197 Memorial	
Hall, Cambridge 02138	495-5476
Harvard Lesbian and Gay Medical/Dental Students Group	
Box 250c, 107 Ave. Louis Pasteur, Boston 02115	
Babson College, Gay and Lesbian Alliance	
Box A, Babson Park, Wellesley, 02157	
Tufts U., Gay and Lesbian Community,	
c/o Student Activities Off., Medford 02155	628-2828
Boston College G and L Support Group,	
Haley House, Chestnut Hill 02167	
Northeastern School of Law, Lesbian and Gay Caucus	
400 Huntington Ave, Boston 02115	
U/Mass/Boston, Lesbian and Gay Ctr.,	
Rm 1-4-178, Dorchester 02125	929-8276
Brandeis U., Triskelion, Box 2275 Waltham 02254	
	647-4491 or 647-4899
Boston U., Gays and Lesbians,c/o Program Resources	
Off.,	
Sherman Union, Boston 02215	
Yale Gay and Lesbian Alumni/Boston,	
c/o GCN Box 7, 167 Tremont, Boston 02111	
Wellesley Lesbians & Friends, Feminist Coop	
Oakwoods, Wellesley Coll. Wellesley MA 02151	

Boston U., Gays and Lesbians,c/o Program Resources	
Off.,	
Sherman Union, Boston 02215	
Yale Gay and Lesbian Alumni/Boston,	
c/o GCN Box 7, 167 Tremont, Boston 02111	
Wellesley Lesbians & Friends, Feminist Coop	
Oakwoods, Wellesley Coll. Wellesley MA 02151	

### WOMEN

Aradia Counseling for Women, 520 Comm Ave	
(Kenmore Sq.)	247-4861 x58
Cambridge Women's Center, 46 Pleasant St.	354-8807
Daughters of Bilitis, 1151 Mass. Ave.,	
Cambridge 02138	661-3633
Dyke Doctors (Lesbian Physicians, Med Students	
Health Profs)	354-5910
Gay Professional Women's Assn.,	
Box 339, Boston U Sta., Boston 02215	
Lesbian Lawyers and Legal Workers	723-6327
Lesbian Liberation, c/o Women's Center	354-8807
Lesbian S/M Group	776-7957
National Organization for Women	
99 Bishop Allen Dr., Cambridge 02139	661-6015
Somerville Women's Center, 1 Summer St., 02143	628-6311
Tufts Women's Center	628-5000 x3184
Urania (lesbian and bisexual women's S/M group)	
Box 23, 89 Mass Ave., Boston 01225	623-7258
Women's Alcoholism Program,	
1348 Cambridge St., Cambridge 02139	661-1316

### RELIGIOUS

Am Tikva	782-8894
PO Box 11, Cambridge, 02138	
Dignity, 355 Boylston St. Boston 02114	536-6518
Friends (Quaker) for Lesbian and	
Gay Concerns, 5 Longfellow Pk., Cambridge	227-9118
Integrity, P.O. Box 2582, Boston 02208	262-3057
Lutherans Concerned for Gay People	536-3788
Metropolitan Community Church	523-7664
Fr. Paul Shanley	964-0996
Unitarian Universalists Office of Lesbian/Gay Concerns	
25 Beacon St., Boston 02108	742-2100

### MEDIA

Boston's Other Voice, WROR, 98.5FM	Dennis 353-0225
Fag Rag	661-7534
Gay Community News	426-4469
Good Gay Poets	661-7534
Lesbian and Gay Media Advocates (LAGMA)	
c/o GCN, 167 Tremont, 02111	
Musically Speaking (WMBR 88.1FM, Sun 1-3)	
Melanie	494-8810
Women's Educ. Media, 47 Cherry St.	
Somerville 02144	666-0350

### MEDICAL/COUNSELING

AIDS Action Committee	
c/o Fenway Community Health Center	
16 Haviland St. 02115	
AIDS Hotline	
M-F 3-9pm Sat 10am-4pm	536-7733
Boston Free VD Info	1-800-272-2577
(8am-10pm M-F)	
Alcoholics Anonymous	426-9444
Exodus Ctr., 25 Huntington Ave. 02116	266-0612
Gay & Lesbian Counseling Service	542-5188

Gay AIAnon (families of alcoholics)	843-5300
North Shore Gay and Lesbian Counseling	
Program (non-profit)	744-5322
Tapestry Inc. 20 Sacramento St.,	
Cambridge 02138	661-0248
Tufts Skin Care Clinic (VD treatment)	956-5293

## Eastern Mass. (617)

### INFORMATION/SERVICE/SOCIAL

Central Middlesex Social Club,	
Box 470, Maynard 01754	236-4882
Frenz & Luvvers, Box 623,	
Worcester 01601	
Gay Hotline	756-0730
Mass. Teachers Assoc./Gay Rights Caucus	
P.O. Box 75, New Salem 01355	
North Shore Gay and Lesbian Alliance	
Box 806, Marblehead, 01945	745-3848
Survival Crisis Line	471-7100
So. Shore Gay & Lesbian Alliance	
Box 712, Bridgewater 02324	584-4997
Tri-County Assoc., c/o 219 East Main St,	
Millford 01757	473-3529

### RELIGIOUS

Dignity Merrimack Valley, P.O. Box 321, Methuen 01844	
MCC Worcester, 2 Wellington St.,	753-8360

### WOMEN

New Bedford Women's Clinic	996-3341
Origins, Inc., A Women's Center	
169 Boston St., Salem 01970	745-5873
Womanline (lesbian magazine),PO Box 963, P'town 02657	487-3393

### STUDENT

Clark U. Gay Alliance, 950 Main, A-70	
Gay Outreach Assoc. for Lowell (Univ.) Students	
South Campus, Student Union Rm 348	453-3804
Salem State Gay Task Force	
Salem St. College, Salem 01970	745-0556 (ext. 209)

## Western Mass. (413)

### INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition, P.O. Box 1562,	
Pittsfield 01201,	442-1819
Lesbian and Gay Men's Counseling Collective	
406F Student Union, UMass, Amherst	545-2645
GALA (Gay And Lesbian Activists)	
Box 1084, Northampton 01061	
Help Line	664-6391, 664-6392
Pioneer Valley People's Gay Alliance	
Box 181, Northampton, 01061	584-7903
Dignity/Springfield, P.O. Box 1604 Springfield 01101	

### WOMEN

Valley Wimmings Connection	586-6445
Common Woman Club, 78 Masonic St.,	
Northampton 01060	584-4580
Everywoman's Center, Amherst	545-0883
Franklin City. Lesbian Alliance	
P.O. Box 235, Deerfield 01342	
Gay Women's Caucus, Amherst	545-3438
Lesbians United 33 Pearl St., Pittsfield, 01201	499-2425
New Alexandria Lesbian Library	
Box 402, Florence, MA 01060	584-7616
Southwest Women's Center	545-0626
Valley Lesbian Alliance	665-4705, 253-3082, 774-5464

### STUDENT

Hampshire College Gay Men's Alliance	
Box 89, Amherst 01002	
Lesbian & Gay Men's Counseling Collective	
406F UMass Student Union, Amherst	545-2645
Lesbian Union, 920 Campus Center,	
UMass, Amherst 01003	545-3438
People's Gay Alliance, 413 Student Union RSO 242,	
UMass Amherst 01003	545-0154
Williams Gay Peoples Union	
S.U. Box 3212, Williams College, Williamstown 01267	

## Connecticut (203)

### INFORMATION/SERVICE/SOCIAL

Black and White Men Together,	
58 Winchester Ave., New Haven 06511	562-2906, 933-0185
Conn. Gay Task Force, P.O. Box 1139, New Haven 06505	
Gay & Lesbian Alliance of Greater Danbury,	
c/o Box 258-Westconn, 181 White St. Danbury 06810	
Gay Switchboard, Hartford, M-S 1-11 pm,	
Sun 1-5 pm, P.O. Box 514, Hartford 06101	522-5575
Gay and Lesbian Switchboard, New Haven,	
P.O. Box 72, 06501; M-F 8-11 pm	624-6869
Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm	
George W. Henry Foundation (counseling),	
45 Church St., Hartford 06103	522-2646
Greater Hartford Lesbian & Gay Taskforce	249-7691
Institute of Social Ethics/Gay National Archives,	
One Gold St., Suite 22-BC, Hartford 06103	547-1281

### WOMEN

Gay Women's Collective, c/o Women's Center,	
Box U-118, UConn, Storrs 06268	486-4738
Heartroots Feminist Therapy Collective,	
22 Allen Pl. #B3, Hartford 06106	249-0504
The Newsletter, a lesbian position,	
PO Box 3075, New Haven 06515	
Women's Center, Hartford, c/o Hill Ctr.,	
350 Farmington Ave, Hartford 06106	249-7691
Women's Center, Manchester Community	
College, P.O. Box 1046, Manchester, 06040	646-4900
Women's Center, UConn, Box U-118,	
Storrs 06828	486-4738
Women's Center, Westeyan, Box WW,	
Wesleyan Sta., Middletown 06457	347-9411
Women's Liberation Center, New Haven,	
614 Orange St., New Haven 06510	776-2658

### STUDENT

Alternate Lifestyles Awareness Group,	
Social Work House, Farnham Ave.,	
New Haven 06515	397-4331
Eros, Gay Students at Trinity College	
c/o Chaplain's Office, Hartford 06106	527-3151
Gay Alliance at Yale,	
P.O. Box 2031, Yale Sta. New Haven 06520	
Gay Alliance, UConn, Box U-8, Storrs, 06268	486-2273
Gay Alliance, Wesleyan, c/o Women's Center,	
Box WW, Wesleyan Sta., Middletown, 06457	347-9411
Lesbian and Gay Community at Conn. College	442-7458
P.O. Box 1295, New London 06320	
Gay Student Ctr. Yale, Box 2031, New Haven 06520	
Lesbian/Gay Student Alliance UConn	
W Hartford 06117	523-4841 x-267
Lesbians, Wesleyan, c/o Women's Center,	
Box WW, Wesleyan St., Middletown 06457	347-9411
Yalebians, c/o Yale Women's Ctr.,	
5051 Yale Sta., New Haven 06520	

### RELIGIOUS

Dignity Fairfield County,	
P.O. Box 348, Belden Sta. Norwalk, 06850	
Dignity/Hartford, P.O. Box 72, Hartford 06141	233-8325
Dignity New Haven, P.O. Box 5335, Hamden 06518	
Integrity/Hartford, P.O. Box 3681,	
Central Sta., Hartford 06103	522-2646
Integrity New Haven, P.O. Box 1777,	
New Haven 06507	787-1518
MCC/Hartford, P.O. Box 514, Hartford 06101	522-5575
MCC/New Haven, P.O. Box 1273,	
New Haven 06505	777-9808

### MEDICAL/COUNSELING

Gay AA (Danbury)	748-5341
Gay Health Workers at YNHH,	
Box 2031, Yale St., New Haven, 06520	436-8354

## Maine (207)

Gay Phoneline (Caribou)	896-5888
AWA (Male), Box 746, Old Orchard Beach 04064	
Bates Gay/Straight Alliance, Health Ctr	
Bates College, Lewiston 04240	
Bowdoin College Gay/Straight Alliance,	
Brunswick 04011	
Dignity/Maine, Box 7021, Lewiston 04240	
Down East Gay Alliance, Box O, Ellsworth 04605	
Gay Peoples Alliance	
92 Bedford St., Portland 04103	780-4085
Interweave: Unit/Univ. Gay/Lesbian	
Community, Box 215, Augusta 04330	797-3246
Lesbian Rap Group, 92 Bedford St., Portland	
MCC Portland, Box 583 Westbrook 04092	
Mid-Coast Gay Men, P.O. Box 496, Camden 04843	236-9015
Northern Lambda Nord, P.O. Box 990, Caribou 04736	
Maine Lesbian Feminists P.O. Box 125, Belfast 04915	
Portland Women's Community	
c/o D. Etze, 15 Deering Ave., Portland 04101	
Unitarian-Universalist Lesbian and Gay Caucus	
125 Auburn St., Portland 04104	773-2121
Wilde-Stein Club, c/o Memorial Union,	
U. of Maine, Orono 04469	581-1288
Parents & Friends of Gays	549-7325(eves & wkends)
Orthodox Community of Holy Apostles,	
RFD Box 680, N. Whitefield 04353	549-7325
The Maine Chapter ( social org.) Box 1255, Ellsworth 04605	

## New Hampshire(603)

Gay NH infoline, 10am-10pm, Concord	485-5612
Nashua Area Gays, P.O.Box 3472,	
Nashua 03061	424-3252
NH Lambda, Box 1043, Concord 03301;	
224-3785, 889-1416,	
746-3339; (crisis) 483-2592.	
Greater Nashua Area NH Lambda,	
P.O. Box 6443, Nashua 03063	889-1416
Speakers Bureau, Box 1043, Concord 03301	
Concord Area Gay Youth,	
Box 832, Concord 03301	(Ron) 225-5622
Concord Men's Group	
Box 832, Concord 03301	(Herb) 485-5612
Suncook Gay Prisoner Project	485-5612
Gemini, Keene Support Group,	
Box 461, W. Swanzey, 03469	
Seacoast Gay Men, P.O. Box 1394 Portsmouth 03801	
Full Circle, monthly calender of women's events,	
Box 235, Contoocook, NH 03229	
tris, a women's club	
40 Pleasant St., Portsmouth 03801	436-8958
Lesbian Feminist Collective, Box 47, Penacook	
Campus Gay Awareness, Mem. U, UNH Durham 03824	
Dartmouth Gay Students' Assoc.	
Hinman Box 5057, Hanover 03755	
Information Outlet	1-800-852-3311
Keene Klondykes, Box 261,	
Gilsom 03448	827-3766; 847-9589
Manchester Men's Group	
P.O. Box 3734, Manchester 03105	Jack 669-0096

## Rhode Island (401)

Rhode Island Gay and Lesbian Youth	751-3322, 272-9247
Families of Gay Persons	723-0050
Gay Help Line	751-3322
Box 5671, Weybosset Hill Sta. 02903	8pm-midnight
Gay Community Services of R.I.,	728-9269
c/o 903 Broad St., Providence 02907	728-6023
Providence Gay Group of AA	331-2047
Brown Lesbian Collective,c/o Sarah Doyle Ctr	
Box 1829 Brown U., 185 Meeting St.,	
Providence 02912	863-2189
186 Meeting St., Providence, 02912	863-2189
Social Group for Gay Women over 25	
Box 22, 77 Ives St., Providence 02906	
Women's Growth Ctr.	
97 Knowles St., Pawtucket 02860	728-6023
Brown/RISD Gay Students, Box 49, Brown U.,	
Providence 02912	863-3062
Brown U. Lesbian/Gay Alumnae/i Assoc.,	
GCN Box 5, 167 Tremont,	
Boston 02111	(617) 720-1870, 661-7223
Dignity/Providence, Box 2231, Pawtucket 02861	942-9400
MCC/Providence, 5 Junction St., Providence	272-9247
MCC Special Ministry (terminally ill, aged and	
handicapped), Rev. George McDermott	272-9247

## Vermont (802)

Gay AA/Burlington	863-5164
Central Vermont Gay Men, (CVGM),	
Box 42, Barre 05641	
Gay Student Alliance	



## Coming Out

*Continued from page 7*

hell. I was terrorized from the day I went in until the day, four years later, I got out.

I lived in open barracks. Most of the men were my age (17 to 21) and I liked a lot of them. The quarters were so close I was always afraid someone would notice my glance or sense my desire to be close. We had open toilets, piss troughs and showers. Because of my inability (fear, guilt, shame, hate) to seek out other gay men and have a relationship, I was constantly thinking about men and love and sex. A couple of times, after getting drunk, I made passes at my buddies. They were laughed off, however, but left me more isolated and scared.

By the time I got out of the service I was truly a broken man. The constant threat of the stockade or a section eight (undesireable discharge for being gay) drove me to the verge of insanity. By now, my life was pretty much out of my control. I drank constantly. However, I managed to stay sober long enough to work and hold a steady job. I would stop after work with guys I had grown up with and drink. Later in the evening I'd leave and go to the gay bars.

After a few months I came out to my straight drinking buddies. That ended my drinking with them. I really believed that by now they knew and would understand. No such luck. The few that bothered to talk to me did so in the hopes of helping the sick me. I

really wanted and needed their love and acceptance. This was the singularly most devastating event in my life. Most of them had grown up with me; we had known each other all our lives; most of us had gone to high school together and enlisted at the same time. Now they were openly rejecting me, telling me to leave, to disappear.

Sometime in 1962, when I was about 24, I sought help from my church. I needed someone's love and acceptance. I figured maybe God's people would give it to me. What a disaster that turned out to be. It ended after a few months when they truly convinced me I was no good, an abomination, unnatural. With that I attempted suicide. Now I was not only a fag drunk, I was crazy too.

This was the prelude to my next 17 years of living hell. I call it my walk through hell. Most of the time I ran drunk, drugged and crazy. I would have sex with any man at any time. If I wasn't drunk I was on prescription drugs. If I had neither, I was what is called crazy. I was full of shame and guilt and a relationship was impossible.

At 27 I had a more painful suicide attempt. The hospital — stark, glaring lights and white gowns — all seemed so unreal to me. But at least this left me with a psychologist who truly tried to help. He'd let me come to his office at Met State any time I wanted. If he wasn't there I'd be able to use his room alone. Sometimes I'd just sit in a corner and cry for hours. Other times we'd talk and talk. I believed he

cared and that alone made a lot of difference. He kept trying to get me to understand that it was okay for me to be gay. I never did understand.

However, he did convince me, after a couple of years, that I had to let some other man into my life. At age 30, Dave and I became lovers. I met him at the Lighthouse. He was 18. We stayed together until I was 41. We were two crazy sick drunks. But sharing life with him was less painful than being alone. At least the pain wasn't loneliness.

We never had a chance.

At 41 I ran into a lesbian alcohol rehab counselor. After a few months of her loving guidance, she got me to go to Gay AA. With her love and support and the hope I received from Gay AA, my life started to come together. For many months it was touch and go. However, I stayed sober and hope and understanding started to come into my life. After a year I got a psychologist and she guided me to self-love and acceptance.

Today my life is okay. I date regularly and hope to find that special someone. Today I know it's okay to be me. I like me a lot, if not out and out love me. I'm happy and proud to be me, the gay man, Jim. I do my best to help other gay men and lesbians. I am a member of the North Shore Gay and Lesbian Alliance and the Greater Boston Lesbian and Gay History Project. I do all I can and they do wonders making me a happier and healthier gay man. I love them and love being part of their organization.

## AIDS Hysteria

*Continued from page 3*

At a research seminar on AIDS sponsored by the New York Academy of Sciences on Nov. 15, an individual who identified himself as both a doctor and a student of Aesthetic Realism attempted to make a statement at an open microphone on the floor of the auditorium. The moderator of the two sessions that evening, Dr. Roger Enlow, director of the city's Office of Gay and Lesbian Health, promptly cut the man off and allowed other questions to a panel on epidemiology.

Apparently the Aesthetic Realists had come in force, for three more individuals approached the microphone, one identifying himself as the head physical therapist at Maimonides Hospital in New York. But, all were accorded the same treatment by Enlow. "Why won't this conference address the question of homosexuality?" asked one woman in exasperation.

Aesthetic Realism is a philosophy originally propounded by one Eli Siegel, a sometime novelist, journalist and self-styled metaphysicist. The philosophy has some rather ill-considered tenets. Among them (from an Aesthetic Realist advertisement in the New York Times), are "opposites are the world"; "air shows how we are"; and "economics has made for bad power." However, the most infamous idea espoused by the group is doubtless that one can be "cured" of one's homosexuality, explained by the group as a position of being at odds with the world.

After the first session at the conference, the Aesthetic Realists seemed to realize that Enlow was not going to allow homophobic shenanigans at what was supposed to be a serious attempt to educate health professionals about AIDS. But during the second session, on community responses to AIDS, Enlow asked for a show of hands from the audience of physicians and educators on the question of whether the Aesthetic Realists should be allowed to deliver their statement. A tally was taken and Enlow declared the vote in favor of hearing the statement.

Dr. Jeffry Sosinski, an

organizer of the Aesthetic Realists study group for health professionals, was allowed to make his statement, not from the floor, but from the same podium from which Enlow had been speaking.

"I want to announce the fact that the cause of homosexuality has been understood," intoned Sosinski. "As a result of this discovery, many men and women have been able to permanently change to heterosexuality." After briefly describing the tenets of Aesthetic Realism, Sosinski added, "I call on those physicians to inform patients seeking to change that they can through Aesthetic Realism. . . . People have a right to know this extraordinary news."

After this statement, Sosinski did not return to his seat, but was invited to join the panel on stage, which until then had consisted of Gil Gerald, executive director of the National Coalition of Black Gays, Dr. Michael Quadland, a psychologist in the human sexuality program at Mt. Sinai Hospital, Jean Evelard, a Haitian social worker and Bob Checchi, of People with AIDS.

Gil Gerald was among the panelists expressing dissatisfaction at the incident. "I'm concerned that some of the Aesthetic Realists had identified themselves as people who had helped in the treatment of AIDS patients," noted Gerald in a telephone interview. "I think that's a situation that needs to be addressed."

In an interview at his office, Roger Enlow defended his handling of the situation. "One of the members of the Academy had approached me and asked me why I hadn't permitted the Aesthetic Realists to speak," said Enlow. "I felt that, in the second panel, we had the expertise to handle the question, with a sex researcher present. If the larger group approved, I was willing to go ahead and I wanted the Aesthetic Realists to be subject to the same sort of questioning the panel was getting. As gay professionals, we have to be more than receptive. It's as important for them to have free speech in an appropriate context as it is for us."

Yet was this the appropriate context? "I felt very strongly that

it was inappropriate," said Michael Quadland. "To say that you can cure AIDS by curing homosexuality is absurd."

GCN was able to contact Sosinski, who is a resident at Elmhurst Hospital, a city institution, in Queens. Sosinski said the Aesthetic Realists study group for health professionals had so far attracted only about ten people, and that several had done consulting work on AIDS, but none had been the primary health provider to a person with AIDS. "It's a clear fact that certain aspects of the homosexual lifestyle are implicated in the transmission of the AIDS agent, whatever it is," Sosinski commented. "The fact that men can change from the 'H' persuasion through Aesthetic Realism is the most hopeful development in the prevention of AIDS."

Sosinski's theories were disputed by Michael Quadland. "It's well-documented that you can't change a person's sexual orientation," noted Quadland. "You can get a behavior change and perhaps a 1-point change on the Kinsey scale, but you can't change a fundamental orientation."

Quadland added that he had observed graduates of the Aesthetic Realists program who were having "quite a good deal of difficulty" in their heterosexual marriages. Asked to sum up his opinion of the group's philosophy, Quadland said he thought it was "irrelevant" to the question of preventing or treating AIDS.

On questions such as AIDS that involve the public's fears about homosexuality and where the lives of gay and straight people may be at stake, accurate and appropriate education is important, both in alleviating the discrimination that people with AIDS are forced to suffer and in promoting equal rights for homosexuals in general. One must question whether those worthy goals were the ones being promoted at the Academy of Sciences panel where an Aesthetic Realist was permitted to take the podium.

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# Freedom's Just

## Gays in Gaol [Jail]: Who Cares?

This space is for prisoners and others to speak out about their experience with our "criminal justice" (social control) business.

Also, every week there is a "Prisoners Seeking Friends" space in the paper. Like everyone else, they need some contact and support just to keep some sense of 'community' in their heads. Rarely are they inside for acts of violence against people. That most of you think they are shows how well the system of propaganda (and silence) works. Even more than people on the outside, they have to choose: Hide your feelings or prepare to fight. Give yourselves a chance to get to know some people who may teach you something you don't know about the world you live in

Dear GCN Prisoner Project,

I read about you being burnt down — one of the few things that has penetrated our local parochial rag. Hope you have sorted things out and are strong again.

I am a gay man and also a Friend (Quaker). My concern with gay prisoners comes through Friends as I feel the fact that so many are imprisoned is just as big an issue as stopping the nuclear business. If saving our society is one thing, having one that's worth saving is certainly another. In this one prisoners are despised, and gays are doubly so.

I enclose a copy of a paper delivered to this year's Conference

of Lesbians and Homosexual Men at Canberra. Some of us hope to coordinate our concern for gay prisoners at the national level. We are starting by endeavoring to get people to write letters and visit etc. We also hope to get the Campaign Against Moral Persecution to raise some funds to help gays coming out of prison to set themselves up and adjust to the outside. It's an uphill battle, especially as the full implications of the recession are starting to hit Australia.

What I am looking for is sharing information about ideas that have worked, whether any of the prison visitors have training sessions, etc. What about assistance to those coming out over there? Also are there any programs to help people coming out find places to live while they get started again?

Yours in love and peace,

Gary Phillips,  
P.O. Box 279,  
Claremont 6010,  
Western Australia

By Gary Phillips

Most gay people know oppression as fear of losing a job, losing a tenancy or family ties. A few have spent a night in gaol after "flaunting" sex in public which could mean simply being picked up by police in a public toilet or on a gay rights or women's rights street march or picket. But, traumatic as this can be, for some oppression is much more severe.



They are the ones who are sent to prison for long terms for gay offences and, to a lesser degree, those who are gay but convicted and sentenced to varying terms in prison for non-gay offences. In some cases their gayness has been used against them in court proceedings resulting in stiffer sentences for non-gay offences.

If it was possible to have access to any statistics, it would probably show officially that a very small percentage of prisoners could be labelled homosexual by the authorities. These would almost exclusively be those convicted of "offences" with young men under the age of 18 or 16 depending upon in which state the act occurred. Such a statistic would be like

**Unless the charge against him relates to a sexual offense, the court is not concerned about the sex life of a heterosexual man. If a prisoner is known to be gay that fact can often lead to a sordid put-down and used as a means to discredit them.**

**The bail situation is discriminatory too. In most states the court view is that if a person rents, does not have a car, does not live within a nuclear family unit, or is not established in full-time employment, then that person is considered to be without ties and an itinerant and therefore not to be granted bail.**

the proverbial iceberg.

The justice system in any case is much more efficient at defending property than it is at defending people.

**How does it happen?**

Very few of us could say with any confidence that it couldn't happen to us.

Because prisoners' stories disappear with them once the gaol gates close behind them, it's difficult to know how it happens out here. A Sydney gay man in a NSW

[New South Wales] prison wrote that he met a Kings Cross hustler who was squatting in a vacant building without power and water. He invited the young man to his home for regular hot meals and showers and after a few weeks the hustler accepted an invitation to move in permanently. One morning police arrived with a search warrant for stolen property. Finding none but recognising it as a gay household the police decided to harass them. In the interview with the young man: 'he was assaulted and threatened until he gave a statement indicating two incidents of sexual contact with me. I was charged with buggery [sodomy] and given a four year sentence.' (Gay Community News of Melbourne, Vol. 4, No.6)

**Who are the gays in prison?**

Some striking characteristics define who these gays in prisons are. Like most categories of "criminals", many of them are

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## Who cares?

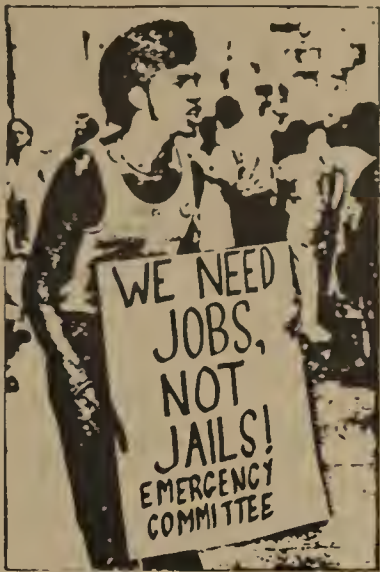
unskilled, low-income workers. Others were unemployed or did odd jobs. A minority are middle class professionals. This bears out statements made by people from community legal centres here in Australia about prisoners generally in our gaols. Also few of them were active in the gay movement before their arrest. Many didn't even know about any gay organizations other than the bars. If they do know of the existence of a 'gay community', they often perceive it as a middle or upper class phenomenon.

### Where do gay prisoners go after release?

Typical of the no-help situation encountered is this story from the USA. Robert, now in his early forties, a solidly built working man who was arrested in 1959 for sex with a 15 year-old received a life sentence. In 1969 he was 'released' to a therapy programme. Six weeks later he was back in prison for 'indiscreet behaviour.' In Bob's words: 'I got drunk.' There was no back-up for him to help him cope with the jolt at being suddenly being out of prison. He was finally released in August 1980 after 21 years in prison. This time he was fortunate to have been able to contact an active gay support group, which found him a place to live and a job. His response was: 'I don't think I could have made the jump back to the outside without that help. It feels so good now to be gay and proud of it after all those years of being on the bottom and being ashamed and made to feel like dirt.'

The pattern in Australia is almost identical except in one significant detail. There just aren't any gay groups at all to our knowledge operating here.

Recently in West Australia a young gay man finally received approval to be released on parole. Less than three months later he is back in gaol. He just didn't manage to make it on the outside. The reasons may never be satisfactorily explained simply because there is no one who handles the gay prisoners' dilemmas. There is no half-way house, no official acceptance of the need, or that gays are gay and will remain that way. The official line is still that they can be changed (by means of punishment usually) into



***If one is middle-class and has friends from that environment, one may make it on the outside; but in most cases the ex-prisoner leaves gaol with no possessions to speak of and no prospects.***

heterosexuals which is what ex-prisoners are expected to do for themselves. The psychological problems of being gay are complicated even more on release (with a record as an ex-prisoner).

### How are gay prisoners discriminated against?

Most prisoners gaoled for homosexual offences in Australia appear to be either transsexuals or gay men convicted with an under age male partner.

For transsexuals, regardless of prostitution legislation in the various states, they are still charged as males attempting to procure other males.

For gay men convicted of a sexual offence with an under-age male partner, the law enforcers are particularly savage. In gaol these prisoners are shunned and very often subjected to unexpected physical violence. Other gay prisoners often tend not to befriend these men for fear of being labelled with them as 'child molesters' and subjected to similar abuse. In such circumstances what it is like to be black and gay or non-english speaking and gay can only be guessed at. In contrast, it is interesting to note that homosexual

***"I don't think I could have made the jump back to the outside without that help. It feels so good now to be gay and proud of it after all those years of being on the bottom and being ashamed and made to feel like dirt."***

offences with consenting white adult male partners do not very often produce gaol sentences. Fines or hefty bonds are more often than not imposed by magistrates.

The International Association of Gay Women and Men (IGA) recently discussed the setting up of an international Homosexual Prisoners Agency (HPA) in an effort to coordinate support groups for gay prisoners. The project also included seeking the adoption of homosexuals as prisoners of conscience by Amnesty International, which would mean simply adding 'sexual orientation' to Article 1A of the Amnesty International mandate. The report has been considered by Amnesty's International Executive Committee (IEC), an undemocratically elected half-a dozen individuals who have the power to make major decisions within the organisation. The IEC recommended to the 1982 International Council meeting that no change be made to the statute as proposed in the sexual orientation report.

Obviously, Amnesty needs to have more positive information and examples of the many gays who are persecuted and imprisoned, their freedom and self-expression denied purely for exercising their right to be homosexual, before the organisation will act.

### What happens on arrest?

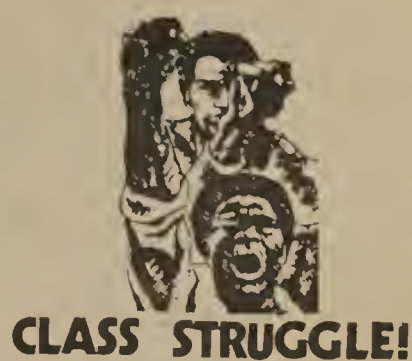
Individual experiences differ in detail but basically are pretty identical, especially for the ordinary young working or unemployed gay with limited money. On arrest and unable to obtain bail, could mean that a person may be held in a remand prison for six months or more. The bail situation is discriminatory too. In most states the court view is that if a person rents (and particularly if it is only a room), does not have a car, does not live within a nuclear family unit, is not established in full-time employment, then that person is considered to be without ties and an itinerant and therefore ought not to be granted bail. If your legal representative (so often, court appointed) asks for bail the police will object even if the charge is not a major one. Then it becomes a nightmare existence cooped up in prison until the trial.

Your rented accommodation outside lapses, your possessions disappear. So often, your friends and acquaintances are unaware of what has happened to you or if they are, do not want to get involved. Then there is the problem of legal representation for your trial. If you're in prison, you have little access to alternative representation even if you could afford it.

***All systems embody one fundamental error: that locking them away will turn prisoners into model citizens when they are released.***

### What happens in court?

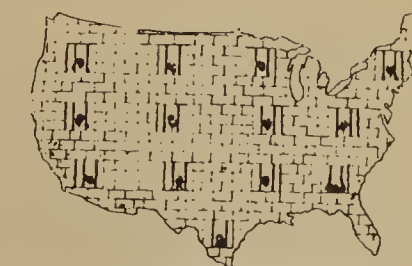
Unless the charge against him relates to a sexual offence, the court is not concerned about the sex life of a heterosexual man. If a prisoner is known as or discovered to be homosexual, that fact can often lead to a sordid put-down



and used as a means to discredit the prisoner. (A heterosexual woman prisoner may also suffer the same intimidatory treatment.) Sometimes it means a harsher sentence depending upon the attitude of the magistrate of judge towards gays.

**After coming out, then what?** In relation to the gay prisoner, the Prison Systems operating in Australia vary from state to state but none is sensitive to the gay ex-prisoner's situation. All the systems embody one fundamental error that locking away will turn prisoners into model citizens when they are released. Prisoners receive one week's social security payment on release. This is expected to provide them with food, accommodation and clothes. There are heterosexual agencies which will assist in coming out. However, if the ex-prisoner is gay the advice given is invariably to stay away from other gays and change orientation because being straight is the only acceptable sexual orientation.

The gay ex-prisoner is in a double-bind. There's the automatic discrimination against ex-prisoners in employment and accommodation and the additional prejudice against homosexuals in both areas.



Continued on page 17

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# A Sharply Focused Film

*Streamers. Directed by Robert Altman. Written by David Rabe. With Matthew Modine, Michael Wright, Mitchell Lichtenstein, David Alan Grier, Guy Boyd, George Dzundza,*

*By Michael Bronski*

Robert Altman's film of David Rabe's anti-Viet Nam play *Streamers* begins and ends with a dreamy fog-bound Army drill team executing their moves with the precision and grace of a ballet troupe. The image is enticing, lulling us into a never-never land of military iconography that separates us from the real world. But as soon as the credits are over Altman drops us, or rather shoves us, into so much real life psychological terror that the end cannot come too soon.

As with his last film, *Come Back to the Five and Dime, Jimmy Dean, Jimmy Dean*, Altman has taken a stage play and filmed it as is, keeping to the script with out opening it up to cinematic advantage. The camera never leaves the one-room set. In *Jimmy Dean, Jimmy Dean* he allowed us to see that a whole world existed in the character's imaginations; there is no outside world in *Streamers*. It is a bare one-room barracks in a boot camp: some beds, lockers, a table or so and a few men. If the physical space is stripped down and tight, the psychological space is even tighter and Altman's camera makes sure that we are trapped there with no way out.

There is very little real action in *Streamers*. Three new recruits who are thrown together form an unholy alliance that keeps the peace only by some tenuous boundaries. Roger (David Alan Grier) is a young black who is "into" the army. He is blind to almost everything around him that is a potential source of trouble. Billy (Matthew Modine) is a white college graduate from the Midwest who doesn't quite fit in but who tries to. Richie (Mitchell Lichtenstein) is obviously gay. He taunts Billy with the fact that he wants to go to bed with him and uses his wit and caustic sense of humor to keep himself afloat and everyone else at bay. His sexual taunts at Billy are particularly pointed as it becomes increasingly clear that Billy really might want to reciprocate.

The barracks is a hot-house of tension that hasn't quite gotten hot enough yet. Until Carlyle, a jive-talking inner-city black who is so traumatized by army life he is almost psychotic, enters the scene, there is relative peace and quiet. Like *Lear's* fool, Carlyle with his scatter-shot non-stop talk is the only one who sees clearly. He heightens the tension between the three other men and finally lights the fuse when Richie agrees to be his "punk." The racial and sexual

tension finally explodes and the barracks scene ends up making the last scene of *Hamlet* look like *Mary Poppins*.

David Rabe's play seemed dated when it premiered in 1976. Clearly connected with his earlier anti-Viet Nam dramas *Sticks and Bones* and *The Basic Training of Pavlo Hummel*, *Streamers*' anti-militaristic themes seemed several years out of date to the ever genre-conscious Broadway stage. What was interesting about *Streamers*, and what made it work, was the

his characters with the same inexactness. *Streamers* could play as a drama of racism or of sexual repression, or of the dark underside of male bonding. But Altman seems to shy away from all these angles. By not focusing on any one of these questions the film avoids all the implications.

Throughout the film (and the script is almost identical to that of the play) Richie keeps on flirting outrageously and carrying on like a queen. Mitchell Lichtenstein's performance over-emphasizes

**It's as though [Altman] avoided making *Streamers* about repressed sexuality or about racism so that he could bring home the anti-militaristic message.**

strong sexual tension between the men. Rabe was raising big but not fully articulated questions about how men relate to one another, how they deal with their sexuality, and how both sex and race can be used as defenses or weapons. *Streamers* has the honed-down look of Greek tragedy, an air of inevitability that gives it a driving power but also closes it off to any other possibilities. These characters, Rabe seems to be telling us, are trapped, doomed by both their personal attributes and the situation in which they are caught. When Rabe's play worked it was not because the obvious metaphor seemed valid — fucked up, sexually repressed, racist America has to lead to Viet Nam — but because the sexual tensions

rather than under-plays this. All the while Roger and Billy keep on asking if he is really a "faggot." He simply flirts more and by not dealing with this sexual undercurrent as a *motivating* theme in the writing, Altman sacrifices some of the play's emotional sense. We can see that he's a homosexual but Roger's and Billy's blindness to it doesn't make any sense unless the film is going to deal with the issue of sexual repression.

The same is true of the racial tension between the characters. The abusive, street-wise Carlyle sees through the sham of army life and the other boys' middle-class veneer. He is not just the fool/visionary and his portrayal is not just

**Rabe was raising big but not fully articulated questions about how men relate to one another, how they deal with their sexuality, and how both sex and race can be used as defenses or weapons.**

between the characters (complicated by race) were too hot for the pressure cooker of confined army life.

Altman reads the Rabe material as almost purely anti-militaristic. He has stated in interviews that he "would not have made the film had the African and Central American situation not been what it is." Although the boys in the film talk about going to Viet Nam, it is clear that they could be going to any war site. The dream-like drill-ballet that begins and ends the film places it in an almost timeless zone, at any point in history. And that is all right for the film's anti-army message. The problem is that Altman also treats

the plot device for exploding the dramatic ending but a seering portrait of a human being stripped by the culture of all of his dignity and most of his defenses. And although the racial conflict is evident just in the color differences, Altman seems shy about bringing it out into the open. It's as though he avoided making *Streamers* about repressed sexuality or about racism so that he could bring home the anti-militaristic theme. The problem is that those other themes are in the written script and the audience is left in mid-air when they aren't addressed.

*Streamers* is effective as a film if  
Continued on page 17



Mitchell Lichtenstein (left) as Richie and Michael Wright as Carlyle in a scene from *Streamers*.



## Prisons Down Under

Continued from page 15

If one is middle class and still has friends from that environment, one may make it on the outside; but in most cases the ex-prisoner leaves gaol with no possessions to speak of and few prospects.

### Where do 'free' gays fit in?

However difficult it may appear to be, support groups for gay prisoners are important and necessary if we are in earnest about 'building the gay movement.'

We need to look at the needs of gay prisoners which could be provided by support groups:

- the initial need is for contact at the time of arrest, so that gays under arrest can be assured of adequate legal assistance.

- to arrange bail if necessary and to contact friends or in some cases family, either an extended one or a nuclear one.

- to arrange packing and storing of personal belongings where required, and where necessary contacting the agent or owner regarding the accused's rented accommodation.

- to visit the prisoner during the time he or she is being held in jail pending trial and to give support in court, simply by being present at the hearings/trial.

- to continue the contact after sentencing, either by letters or personal visits, with reading matter to

*For prisoners nearing parole, to help coordinate accommodation, jobs, etc. Often gay prisoners do not obtain parole when they are due for it because of the lack of such support.*

keep the prisoner informed of what is happening in the gay community.

- to be available if day leave is granted to the prisoner.

- for prisoners nearing parole, to help coordinate accommodation, jobs, etc. Often gay prisoners do not obtain parole when they are due for it because of lack of support.

- to obtain basic food, clothing and household necessities in some instances.

- to recognise that some gay prisoners will need help with problems such as alcoholism, which may not have been apparent initially on their release.

- to be first and foremost a friend, at least until the prisoner has readjusted and is able to handle the outside. This is sometimes a slow process for those who have been in for a long time.

Once established, such a group would probably find it necessary to make the state officials aware

of its existence, as well as Prison Welfare Officers, Probation and Parole Officers, Prisoners Aid, Legal Aid Offices and Community Legal Centres.

Not all released gay prisoners would require the assistance of such a support group, but for those who do knowledge of its existence would be of inestimable value to their self-esteem.

[The Conference resolutions at which this statement was made were:

- We endorse the concept of support groups for adult and juvenile gay prisoners in each state.

- We encourage the gay movement to actively assist in setting up such groups.

- We recommend that the gay media publicise the need for at least one group to be set up in each major city.

- We recommend that gay community groups consider fundraising activities for the setting up of support groups for gay prisoners.

## Theater Workers

Continued from page 6

leaflet outlines their complaints and asks that theatergoers express support for the union to the house management.

GCN contacted Nickelodeon manager Rosemary Ellis, who declined to comment and referred all questions to owner Joel Trantum. While claiming that he had little to do with hiring and scheduling, Trantum defended the schedule and staff changes as "straight operational decisions." Trantum explained that hours were cut to avoid a shift overlap from 5 p.m. to 7 p.m. that resulted in too many workers with too little work to do.

Trantum said the new staff people were hired for weekend evening shifts "that old staff, union or non-union, would not take." Trantum denied instructing Ellis to hire any particular type of person

to work at the theater.

Asked about the reciprocal pass program, Trantum characterized the program's cancellation as retribution, not against the organizing workers, but against a fellow local theater owner who filed suit against him last July. He says the cancellation is coincidental with the union organizing effort. "It wasn't until . . . the union was voted in that we had time to sit down and say, 'Let's look at this thing rationally. The biggest theater chain in town in trying to put me out of business. Why should we try to help them out?'"

On the issue of including sexual preference in the nondiscrimination clause of the contract, Trantum said, "My understanding is that, as with any lease I would sign, I will agree only to not break the law. I won't agree to not break laws that haven't been written or

may be changed."

Cronin said he thought the atmosphere at the theater had changed for him as a gay employee. "It doesn't make you want to talk about gay issues or bring stuff up," he remarked.

The workers say they want to avoid a strike and have undertaken the informational picketing and the union organizing to make "the Nick a good place to work." Trantum said he was aware of only two customers commenting on the leafletting, and one was "supportive of management." Cronin and other workers contradicted this, saying they had seen a few people per night approach the managers and engage them in conversation about the union. Jeff Prant said that although the leafletting is currently only being done on the weekends, "if things get worse, we'll do it every day."

## Streamers

Continued from page 16

only because it has a certain power of the gruesome inevitable that carries you on through the end. Rabe's language is quite startling at times: two monologues by an older sergeant have a dreamy ironic texture; Carlyle's rapid-fire street scat has a startling urgency hardly ever heard on film. Altman's camera is terrific at bringing us into the barracks and the claustrophobia of both the physical and emotional space. To sit through the film is a grueling experience; we feel pummelled and attacked along with the characters. But it is like an anti-recruiting movie: Uncle Sam Wants To Get You! Altman sees his characters as total reactors; everything they do and say is in response to their environment. They do not seem to exist with lives or qualities of their own.

*Streamers* is startling and provocative and its agit-prop message resembles Rabe's earlier plays: social criticism divorced from the personal and the psychological. *Streamers* could have been a much more ambitious, more intelligent and ultimately more moving film if Altman had chosen to deal with all of the issues raised in the script. It frightens, but it is all terror and no pity. The most unfortunate part of this is that although a film whose message is anti-army

is always welcome, the army is not a monolith that exists independent of or outside the human beings who support it or are part of it. If we got to see the whys and hows of those people, the bloodbath at the end of the film would not only make more sense, it would engage us on an emotional level other than sheer horror.

If *Jimmy Dean*, *Jimmy Dean* was all ruminative psychologizing (albeit cliched), *Streamers* presents the men's lives as

historical inevitability. The deeply touching humanity that Altman exhibited in *Nashville*, *Brewster McCloud* and especially *McCabe and Mrs. Miller* (probably the only film to dissect American capitalism without ever losing touch with its characters) is absent here and it's too bad. *Streamers* frightens but it does not move, it startles without touching us and finally it goads us into reacting without deepening our understanding.

## Business

Continued from page 8

can the ending be when two desperate people live clingingly ever after, mostly because they are tired of the lives they have been leading and not because they find each other appealing and want actively to change their lives? Indeed, the hatred they had for each other at the beginning of the play is never convincingly dispelled. If only the precipitate conclusion had been brought about just because of inclement weather, the yoking together of Michael and Tom would not be so depressing. This bargain is a real sell-out.

Eric Joseph as Tom is slinky and impassioned, while Ed Peed's Michael rings painfully true. The

actors are well cast for the parts, but under David Reiffel's directorial hand they fret and fume tiresomely. Mary-Ann Greanier's lighting design is superb, its harshness emphasizing the obnoxious color of the apartment walls and the emptiness of Michael's life. The space at the Alley Theater, unfortunately, tops even the Lyric Stage for discomfort and restricted vision; at least half the audience cannot see much of the action.

*It's Raining* purports to represent an alternative to the sadness of gay bar culture and hustling, but the lack of real love between the characters hardly marks an improvement. This couple is so odd, finally, as to be deeply disturbing.

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Dignity Boston sponsors a liturgy for Lesbian/Gay and concerned Catholics every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St., at 5:30 pm. For info call Dignity/Boston MF 7-10 pm. Sun 2-5 pm. 536-6518. DIGNITY/BOSTON, 355 Boylston St., Boston, MA 02116. (c)

### ATTENTION ORGANIZERS!

If you belong to, or want to form, a non-profit lesbian/gay organization anywhere in the world, and you think it deserves the exposure a GCN Classified ad can give it, we offer special rates just for you. A year (50 deathless issues) for a mere \$100. If a year costs more than you want to spend right now, you may pay in quarterly installments of \$30, \$30, \$30 and \$10. This is for an ad with one headline and a maximum of 8 lines of copy. Such an ad at present would cost \$6.50 per insertion, so this is really a super bargain. Now, rush right out and catch yourself a Classified! You'll be glad you did. Just cut this coupon out and send it along with your ad and payment, to receive the best deal in town.

### D.O.B.

Suppt orgnzn for lesbians, 1151 Mass Ave, Camb, Old Bap. Raps evry Tues, Thurs 8 pm; 35 pls rap 2nd Wed, last Fri 8 pm & 3rd Sat 7 pm; Parents & Co-parents rap 1st & 3rd Monds, 8 pm. Softball evry Sun 3 pm Apr-Sept, weathr permtn. Magazine Fld. Bimonthly mag FOCUS \$8. Mnthly social & fundraising event. Info & office hrs 661-3633. All women invited to participate.

### GAY MEN'S COVEN

Gay Pride, Feminist, Spiritual. Exploring the cycles within our lives and nature with a traditional witchcraft base. Study is graded towards initiation. NY & Seattle. Kathexis Anthropolos, PO Box 4538, Sunnyside, NY 11104. SASE, please! (30)

### WEST OF BOSTON GROUP

Social group for gay women. Meets in Western suburbs. Call Amy 486-8848 for details. Leave msg on machine. (24)

### LESBIAN NETWORKING NEWSLETTER

TELEWOMAN, Box 2306, Pleasant Hill, CA 94523 is a national lesbian newsletter. Network resources, lesbian fiction, poetry, art, photography, book reviews, profiles, women's spirituality, exquisite graphics, links between country & city lesbians. \$1 sample issue, \$12 sub. (32)

**N AMER MAN/BOY LOVE ASSOC**  
A support group for intergenerational relationships. For information send \$1 to: NAMBLA-GCNAD, PO Box 174, New York, NY 10018. (48)

**LESBIANS & GAY CHRISTIANS**  
& othrs skng spiritual fulfillmt: if interested in establishing local congregatn of church (Universal Fellowship of Metropolitan Community Churches) ministering to those who feel excluded or unfulfilled by mainstream churches, in Camb or sburbs call 492-7922 or write POB 1397, Camb, MA 02238. (29)

## WANTED

### GCNer Wrecked

New Art Director—hired solely for use of her car (or so they say)—now finds herself without "Old Faithful." Her only chance for job security is to find the car of her dreams, i.e.: cheap, running, and small. Now, if it also had power steering or air conditioning (ho, ho ho), she wouldn't complain. Send photo with measurements... (Oops! Wrong ad!) If you have a marvel of a car that you are ready to part with, drop me a line with the specifics and a number where you can be reached. Susan Yousem, c/o GCN, 167 Tremont St., 5th floor, Boston, MA 02111.

## GCN SPECIALS

### BOSTON GAY HISTORY

We are seeking information on Scollay Square and its immediate surroundings during and before World War II, especially on the Imperial Cafe and Hotel as a cruising and drinking spot for seamen, as well as the Old Howard Burlesque on Howard St. and the Casino Burlesque on Hanover St., the 5c all-night movie theaters. Any contributions will be greatly appreciated. Please write Freddie Greenfield, c/o GCN, 167 Tremont St., 5th Fl., Boston, MA 02111 or call (617) 426-4469 and leave a message so we can set up an interview.

GCN Office Manager (Mike) needs some help with a few projects. One is doing a headline index of past articles in GCN. The other is setting up some metal shelving for our archives of past issues of other gay publications. If you can help with either, please call Mike at 426-4469. Thank you.

### BED US!

Well, cot us, anyway. We would really appreciate it if someone would give us a cot or two. We have several staffers with bad backs and a cot to lie down on during the day would help them tremendously. If you want to give us one, please call Michael 426-4469. Thanks.

### CLASSIFIED ADVERTISERS

Please send me anecdotes about the experiences you have had as a result of either placing or answering a GCN personal. I want to write a piece about it. Everything will be done very discreetly. Tell me if you want me not to use your name and I will definitely not use it. Just send info to Walker, GCN, 167 Tremont St. 5th Floor, Boston, MA 02111. Thank you very much

### GET SMART!

The rumor is that folks who advertise in the GCN Classifieds get whatever they are looking for. Try us. We reach the audience you want to contact.

GCN's office manager would love to have some strong dyke or sweet faggot (or vice versa, or however) to help put some order (not too much!) in our storage 'closet': assembling some metal shelving we have and putting the GCN and other 'archives' in shape. Any afternoons Mon thru Fri your labor/play will be appreciated. If interested call Mike at 426-4469.

Any book-o-philos (files?) out there who want to help us do an index of all our book supplements, please call Mike at 426-4469.

If you have paperback (especially gay) books that you've read and don't want, the Prisoner Project would like them to send out to prisoners: Fiction or non-fiction, gay or straight; many of our prisoner readers are in for "crimes of love" (outdoor sex, man/boy sex, etc.), and books on these subjects are much sought. Please call Mike at 426-4469

### PROMOTIONS NEEDS HELP

GCN Promotions Dept needs help doing small mailings & other fun things. If you have a few hours during the day (say, once a week) consider spending them at GCN. Call Richard at 426-4469. Hurry.

### HOW DRY WE ARE! HOW DRY WE ARE!

And we would really appreciate it if someone out in that big world could give us a humidifier. No kidding, the air in here in winter is dreadfully lacking in moisture and our hot breath doesn't do the trick (not here, anyway). Our sacred typesetting machine would like the moister air also. Anyone willing, give Mike a ding at 426-4469. Thanks.

### ATTENTION ADVERTISERS!!

People have been leaving classifieds downstairs by our front door early in the morning (late at night??). Please, do not do that. We often do not receive them. Thank you.

## FOR SALE

### PAT BOND READS ON TAPE

Pat Bond reads "The Songs of Belitis," erotic lesbian poetry. The tape is \$10 plus \$1.00 postage & handling. To: Pat Bond, 211 Canal #11, San Rafael, CA 94901. (25)

## RESORTS

### RHODE ISLAND

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Romance a friend in Newport this winter! Cozy rooms have antiques and flowers. Come, let us pamper you. GCN disc. inc brkft. (401) 849-7645. (24)

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ALL APARTMENT ADS, even if you rent space in your own home, are business ads and must be paid for at the business rate (see form).

## AUDITIONS

### AUDITIONS

#### FOR ROSES FOR A KNIGHT

a new play by Jesse Mavro needs 3 women ages 25-40 Institute for Contemporary Dance 5 Magazine St Cambridge Tuesday Jan 3, 1984. 6-8 pm. 876-8819, 623-5202 (24)

## HOME WANTED

LF GCNer sks lesbian household in Cambridgeport/Central Sq area. Non-smoker, likes all food, except egg salad, likes all animals, especially slugs. Call 426-4469, Hershey. (c)

## TRADING POST

We are beginning a new category for those who want to trade goods and/or services. Think about it. Maybe you have a talent and you need something done. Offer your skill in exchange for someone else's. Or maybe someone gave you a coffee maker for Christmas and you have a coffee maker, but you don't have a blender. So offer to swap. Got the idea??? The only rule is that no money is to change hands.

## SERVICES

### GAY MEN'S WEEKEND

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TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, Prison Memoirs of an Anarchist).



I'm not only the only dyke, but also the only Indian in this place and would love to hear from some folks out there, especially Indians. Sarah GIBSON, 34481, PO Box 160, Lansing KS 66043.

Attractive, intelligent lady is down and would like to correspond with someone out there. Race is no problem. Leslie D. ROSS, W-17755, LB-Rm 355, Frontera CA 91720.

I would like some correspondence with people on the inside (if your prison permits it) as well as the outside. I'm a lesbian female, 20 years old and my most outstanding features are my pierced unmentionable and my eyes. I am an American Indian with Irish and French descent. Mary F. MILLER, 17750 MCU 131-B, Frontera CA 91720.

Do you have any t-shirts? If so, I'd like to have one to wear. And please put me in touch with a nice woman, preferably a butch. At moments like these I wish to share myself with someone if they are willing to listen and talk. I would enjoy hearing from people on both the inside and outside. Tracee KENNEDY, PO Box 99, Framingham MA 01701.

Female prisoner down but not out and wishes to write anyone who'd like to. Daphne SMITH, W-17746, LB-305L, Frontera CA 91720.



## Prisoners Seeking Friends

Strong Taurus, lift weights, and enjoy a real man's touch, security and above all witts. Very serious when friendship and love are concerned. Been gay for 18 years and like to have long term relationships. Still looking for that knight in shining armor. John C. BENJAMIN, 250463 MSB 2-A-3, PO Box 520, Walla Walla WA 99362.

Intellectual male, unaccustomed to this world of madness, seeks an honest bi or gay male to share these lonely times together via correspondence. Barrington MITCHELL, 080655, PO Box 99, Clermont FL 32711.

I have written to many organizations who are supposed to have the interests of the gay community at heart and GCN is the only one that responds. I thank you for being there. I would like to run another penpal ad and like to you said hope for better luck this time. Thanks. Ron ROUSSEAU, 171281, 777 W. Riverside Dr., Ionia MI 48846.

Honest, open-minded individual seeking sincere and caring people to correspond with. All letters answered. Dale BROWN, 164-458, Box 45699, Lucasville OH 45699.



Dear GCNers,  
I thought this poem would give you more laughter than the christmas cards they gave away here and I just happen to think that laughter is a nice thing to give your friends at this time of year.

### A Christmas Story

'Twas the night before Christmas, and all through the cells  
The convicts were locked up, madder than hell!  
Except for the lifers who kicked back their bunks,  
Their heads full of visions of fat little punks.  
Suddenly there arose from the roof such a roar,  
The Bulls thought it must be a riot for sure!  
In marched the Good Squad, stood ready to hit,  
And the Sergeant yelled, "Alright, who started this shit?"

It came from the rooftop, sniveled some little snitch.  
"Must be a break! Catch the son-of-a bitch!"  
They climbed to the rooftop by the way of the stairs,  
And found a fat little freak in his red underwear.  
"Ho! Ho!" said the dude, "I bring you good cheer!"  
"Mother-fucker", yelled the Sergeant, "We caught a queer!"  
"I'll be damned", said the Captain, "Put your hands on the wall!"  
They shook him down good, ass hole and all.  
He was booked and then thrown in the hole with a kick!  
Well, so much for Christmas ...  
They've busted Saint Nick!

[Sent in by Bobble Lee White, a prisoner at Lompoc, California]

## BLUE





# Provoke.

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**This holiday season, provoke somebody you love with a gift subscription to *Gay Community News*.**

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